

A
IVST APOLOGIE
FOR THE GESTVRE
OF KNEELING IN THE ACT
OF RECEIVING THE LORDS
SVPPER.

Against the manifold exceptions of
all opposers in the Churches of ENGLAND, and SCOTLAND.

Wherein this Controversie is handled,

{ Fully
{ Soundly.
{ Plainly.
{ Methodically. }



By T. Paybooke

*How forcible are right words? But what doth
your arguing reproove? Iob. 6. 25.*

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TO THE RIGHT WOR^{ppfull.} SIR
Thomas Grantham, and S^r Thomas Hutchinson,
Knights, all prosperity and Happinesse.



Among the controversies of this
time, Most worthy Knights, it
is not of the least importance,
which some of the brethren of
our Church haue made about
the gesture of kneeling in the
act of receiving the Lords Sup-
per. For as it vniuersally concernes all, and every
Christian must of conscience hold himselfe ingaged
therein the one way: so the manner and effect of op-
posing is such, as to him who considers the same in
good earnest is admirable, and who considers not is
incredible. To thole cannot bee vnkowne with
what confidence, bitternesse, & resolution this quar-
rell hath beene maintained, & (though a spark) hath
kindled such combustion amongst men, as God onely
knowes how it is possible to be quenched. I remember

THE EPISTLE

What Salomon saith: A brother offended (defec-
 tione provocatus, as Tremellius renders it) is
 harder to be wonne then a strong City, and
 their contentions are like the barrs of a Castle.
 I know it is much more to be lamented, that the
 beames of the heavenly truth seeme to be clouded vnto
 vs by the obfuscation of worse errours then this.
 Alas the lusts which warre in our owne members at
 home haue made such warr in all the members of hu-
 mane society, that the Edomites seeme to bee heard
 againe, Downe with it, downe with it, even to
 the very foundation. And what else can we looke
 for in this disioyning of the parts and tenents of
 our building, but worfull ruines in the end; without
 the timely and effectuall repaire of such, to whom
 this weighty care especially apperteineth. Truly the
 thunder-bolts of Romes censing the bloody attempts
 of forraigne Princes the diuelish machinations and
 conderminings of our Traytors at home, or what else
 hath happened to this Land, (since the Gospell hath
 bene established) of most dangerous consequence,
 haue not (any one of them) by the mercy of God, gi-
 ven such a wound to the Church of England, as the
 vnciuill dissensions of her owne children, whose doc-
 trine (like that of Hymeneus & Philetus) eats like
 a Gangrene into the bowels of their dearest Mother.

The

DEDICATORY.

The thing is so plaine & publick, that as it cannot be dissembled: So there is cause therefore, that we should turne our mirth into mourning, and our instruments of musick into the voice of them that weep. For my part I say with the Apostle, Vtinam abscondantur; or with the Prophet, Let them be ashamed o Lord, that haue euill will at Sion. But whiles such as I can onely wish and pray for Ierusalem peace, blessed shall He be, to the vttermost parts of the Earth, and all descents of posterity, by whose meanes it shall come to passe, that our eyes may see Ierusalem a quiet dwelling place, a tabernacle that shall not be taken downe, one stake whereof shall not be removed, nor one cord broken. We cease not to pray for your honorable Assembly, that, that vnguentum optimum, the choicest ointment of true peace, being powred vpon the head, may fall vnto the beard, not staying till it haue descended, vsq; ad oram vestimenti Ecclesie.

Concerning the controversie of this booke, sorry I am, that it is my hap to seeme to be an adversary to them, whom I haue ever had, and yet haue in great estimation, and (I speake sincerely) so great, that if the singular evidence of the truth, and continuall supply of diuine assistance, (beyond expectation) had not

THE EPISTLE

supported my minde in all the skirmishes of this warfare, I confesse I should haue laid downe the buckler long since, and giuen over the cause, which I saw to be pressed with a world of prejudices. But now I must say of them as Aristotle of his friends, Amicus Socrates, Amicus Plato, sed magis amica veritas, God hath taught me to be content to passe through good and ill-report for witnesse-bearing to his truth revealed. Nor am I discouraged with the common imputation of being a defendour of Popish Ceremonies; for besides that they vniuersally call kneeling a Ceremony more then standing or sitting; they doe unworthily disgrace it by putting it into that ranke, which God himselfe hath neuer warranted to his seruice; neither did I iudge it enough to keep me back, that I am conscious to my selfe of so much infirmity, learned men being also so many; for as their worthier parts and abilities are fitter for undertakings of greater weight, wherein the Church hath need of them all: so for my selfe I haue had more occasion perhaps then many others to be versed in this controversie, and considering our brethren teach, that every lawfull Minister hath a voice for determining of Church orders, I cannot fairely be denied to tender my seruice, (such as it is) to God & his Church, for the defence of the publick order established. Especially

Abridg.

DEDICATORY.

ally when I owe the fruits of my somewhat more mature understanding, for a due compensation of the error of my younger time, too flexible to the resolutions of well-meaning ignorance, worthy, which I should repent of. I know it had beene a quieter way for me to haue reserved my thoughts to my selfe, & gone in a more private course of serving God, for how hard measure I shall finde of some that are contrary-minded, I doe plainly foresee; but God will never cease to vindicate his glory & worship from the iniuries which even his owne servants shall offer therein, with what pretext soeuer they labour to beare it downe. And this advantage we haue; that their opposing of kneeling to the Lord in his owne ordinance, seemes to be a great indecorum in them, which make profession of the greatest devotion & mortification. What would they say to blessed Bradford, of whom it is reported, that his continuall study was vpon his knees.

Now (most noble Gentlemen) that I presume to present my thoughts to the world in the countenance of your worthy names, I had reason good enough: for besides some more private respects inducing, and that such Patrons I had neede of who are able to iudge of the cause which I handle, and themselves plentifully defend it; (as in truth the counte-

nance

THE EPISTLE

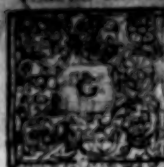
nance of learning and iudgement is beyond the countenance of an eminent place) This in speciall I haue desired, both to giue some testimony to the world of mine honourable esteeme of You, as likewise to congratulate those Countries you liue in, for their happinesse in You both; who are, (and let me speake it without the enuy of any man) most worthy ornaments to Religion, Learning, & Iustice among them in these wretched times. Go on (euer honoured Knights) in seeking the glory of Almighty God, the good of the Church, the welfare of your Country and grow (which is not ordinary in great men) in the exemplary practise of a godly life; the comfort whereof will be your owne, both in your consciences at that day, and in your names, which shall be sweet and honourable by this meanes, as in other monuments of time, so in your noble posterity: For which shall ever pray

Your VVorth humble
servant according to his
profession,

THOMAS RAYBODN

TO

To the Christian Reader.



Book Reader. I pray thee be advertized of the Bookes I have vnderaken to answer, they are these. *Abridgm. of Ling. Anisf. Disput. de kneeling, Perib assembly, written by some Scotchmen. Survey of the Bookes of Com. Pr. a certaine Manuscript*, which I light on,

without the name of the Author (which because it is in the hands of many, and much esteemed of, I thought needfull to be answered amongst the rest.) *Certaine booke of Mr. W. Bradsh. Reply to the defence of the three iudiciall ceremonies.* In all which (with some others) I have answered that which they say, concerning the gesture of the Lords Supper, and further I meddle not with them. Therefore Let thee know, that I take not upon me to be the defender of the Reverend and learned *Bp. of Cov. and Litchfild*, nor will my wrighting prevent the labour of any one, to whom his Lordship may perhaps have committed that taske; if yet that Reply can be judged worth answering which is so scornfully written. One-ly by the Evidence of his Lordships booke I could not well forbear to defend him against the greivous imputation of mainteining idolatry, wherein I hope I shall not seeme to be arrogant.

I will not trouble thee with the cause of my writing or publishing, since I have witnesses enough for my iustifiable proceedings in both. And for the latter it is knowne, how I have bin vrged with pressing reasons (some of which I have to shew) from such as are of good place; and of great iudgement and learning.

For my sincerity in answering I have thus much to testifie. 1. that I have vsed no carnall thifis or colourable evasions, but wholly grounded on the good word of God. 2. my method will testifie, which wholly tends to the credit & advantage of our brethrens cause. 3. my fidelity will testifie in producing all which they were, and making the best of all their arguments, whereby they shall see more put together against kneeling

To the Christian Reader

then (I suppose) any of them haue scene. 4. the learned will testifie, to whose iudgement & correction I haue already submitted my selfe. 5. my brethren may testifie, in some part, whose conferences and disputations I haue bene so farr from declining, that (vpon their owne appointments and offers) I haue waited for them in vaine. 6. the Lord will testifie, to whome I haue bene carefull, in all the proceedings which I haue made, in some comfortable measure to approue my conscience.

For my plainesse I need not much excuse my selfe. I deale with men who write in the plainest manner; also the Argument (being of humble kneeling) is *Argumentum humile*. Besides I thought it needfull, partly by reason of the ignorance, partly the disposition of the common sort, (despising any thing that is not within their owne vnderstanding, calling it *brame-knowledge*) to deale with them, as it were, by familiar communication.

If any man thinke I haue not written mildly enough, I say with Mr. Cartwright. *They must not thinke much to be stricken with the backe, who haue stricken others with the edge.* I say further, sometimes they deliver such silly or vnchristian points, (as the Disput. about coheires, &c.) that it was needfull to answer with some rebuke. Yet protesting, for our brethren, who are otherwise wise and godly men, I loue them in the bowells of the Lord Iesus Christ.

Of my Reader I heartily request, that he would cover my oversights and infirmities with the mantle of loue; and if he be scrupulous that he would not suffer himselfe to be forestalled: that he would please to take the paines to reade through, not being discouraged with the rude and hasty generalls in the first part: that he would set himselfe to consider what I reason or answer, and how the force of obiections is taken away; that if he can be satisfied, he would not be ashamed of men, or afraid of disesteeme of the world; but giue God his glory, the Church her due, and gaine vnto himselfe the sweete advantage of frequent communicating, and finally make vp the breach, to the end we may more sweetly ioyne against the common Adversaries of the Gospell, The

The practise of two sorts of men I vterly abhor: 1. of them which being themselves vile and prophane, should hence take occasion to reproach our brethren for professing to make conscience of their ways. I will be no encourager of such wretches whose case is miserable and damnable, whiles the infirmities (such as the best men haue) of them which strue sincerely to know the truth, and walke according to their knowledge, shall never be imputed to their condemnation. 2. Of them who will be censurers though no readers, speaking euill of the things they know not; or if they read, read but to scoffe and cavill, having not a spark of good iudgement, discretion, or charity: I looke for many such, but we must all stand before the iudgement seat of Christ.

Lastly, to those persons that can be contented to take it at my hands I would giue this counsell. 1. To thinke as they would be thought of, to speake as they would be spoken of, to doe as they would be done to. 2. To consider, that it is not knowne that any Christian since the world was created, hath suffered trouble in confession against kneeling to God in his holy ordinance.

ERRATA.

The first word noteth the error, the second the correction:

The first number the page, the second the line.

Pluruli Nisioli 11. 1. Lawfull. *Palawfull*, 15. 8) Gesture, *No Gesture*, 24. 12) Aimes, *Agrees* 33. 4) Thing *Keale*, 38. 8) Orderly *Ordered* 39. 7) Not all, *Not as all*, 42. 30) Your order. *Our order* 48. 13) Not one *But one*, 50. 18. It is to be, *It is to be*, 50. 37) Which are assured *They then which are assured*, 53. 14) Deem *Deay*, 53. 17) Cleere that discubimus. *It is there that discubimus*, 63. 26) In a matter, *In a manner*, 64. 1. Purposed *Proposed*, 64. 15) Against another. *One against another*, 76. 36) Necessary. *Not necessary*, 101. 9) Are you admitted. *Are you not admitted*, 149. 21) Methodical. *Amethetical*, 158. 24) New, *Word*, 175. 10) Request. *Request*, 128. 10. & 409. 19) Either. *Or*, 231. 10) Cannot *Can*, 233. 1) Adoration. *Preroration*, 302. 10. Deserue. *Deserue*, 302. 24) Receiving. *Receiving*, 349. 13) Answer *Early Answer* 377. 31) Your *Our*, 391. 2) Teachers. *Heaters*, 489. 18) These *Thiraly these*, 9. 13. 1.

Margin. Opposite. *Apposite*, 2) Iosephus. *Iosephus*, 64. Another in Reply. *Another in a manner Reply*, 143.

It is true, the gesture. *And where as you mention the Epistle gesture*, 41. 23. 7.

Some man hath dishonestly added a Q in marg. of 215, 281. against the text; that p. 215. demands, as if our superiours were not to be obeyed in things otherwise indifferent. Let others looke to that, in p. 281.

1. Courteous Reader, other faults in poyntings, parentheses, letters, figures, or what else thou findest, I entreate thee to beare, and correct, for I could not attend the Presse, and I hope thou maist finde my meaning.

A Table of my order in this Booke

In PART. 1. I have explained certaine generall points concerning *gossu* and their nature and use, chap. 1. & shew how the word *gossu* is used in shew, chap. 2. and shew of things indifferent and Gods worship, chap. 3.

In PART. 2. I come to the Controversie, first I answer the *gossu* against kneeling at Sacraments, it is considered in its self and therein is of publick use, then the word of *gossu*

1. The generall Argument; that kneeling is a will worship, answered, chap. 1.
2. It is against Gods expresse commandment, answered, chap. 2.
3. That it is against the example of Christ, answered, chap. 3.
4. That it is against the collection of holy Scriptures, answered, chap. 4.
5. That it is against the dignity of Christian Communion, answered, chap. 5.
6. That it is against the duty of the Communicant, answered, chap. 6.
7. As a private worship during the publick, answered, chap. 7.
8. As a private worship during the publick, answered, chap. 8.

In PART. 3. I answer the Arguments against kneeling taken from certaine accidental respects, for kneeling is said to be

1. Against Christian liberty, answered, chap. 1.
2. Against piety, answered, chap. 2.
3. Against charity, answered, chap. 3.
4. Being a scandalous gesture, answered, chap. 4.
5. Condemning all other Churches since the Apostles, answered, chap. 5.



A IVST APOLOGY
FOR THE GESTVRE OF
of kneeling in the act of receiuing the
Lords Supper.

CHAPTER I.



Whereas I am about (Christ inabling) *Señ. 1.*
to speake of the Gestvire which may be
lawfully vsed in the act of receiuing the
Sacramentall bread and wine, it will not
be amisse: first of all to prepare the way
by explaining of certaine generall points, which will be
of plentifull vse to the due vnderstanding of the parti-
cular controversie which followeth.

Of Gestvres in generall.

ANd first because our principall businesse will be a- *Señ. 2.*
bout bodily gestvres, let vs endeavour to be well
acquainted with the nature, difference, and vse of them:
Now what I mean by bodily gestvres, none (I sup-
pose) is so ignorant as not to vnderstand. That certaine
carriage or fashion (whatsoever it is) wherein the bo-
dy of man either in respect of the whole, or of any mem-
ber

ber and part thereof, is externally situate, that selfe same behaviour & posture of the body, we call a bodily gesture. Gestures be of two sorts, namely principall and inferiour. I call those principall, which be independant of other gestures, and they be foure: first, standing: secondly, sitting: thirdly, kneeling: fourthly, lying along. Every one of which doth well consist, and is commonly vsed by it selfe, without the help either of inferiour gestures, or else one of another. Yet it is to be obserued, that kneeling and lying along haue oftentimes in vs one and the same consideration: *That which falling vpon the face was amongst the Iewes, the same is kneeling now-a-dayes amongst vs Christians:* Thus the disputer very expressly determineth, (a) and further inferreth thereupon in this manner: *Therefore (saith he) what places of Scripture speake of prostrating our selues, or of other formes of personall adoration, (which he also addeth) those I interpret as meant also by the Holy Ghost of the formes and fashions of corporall worship, ascertained amongst vs in this climate of the world, and so to conclude with as much pertinency and strength, for or against ours, as they doe for or against those of the Iewes.* Herein I thinke the disputer hath said very well; and if the Ministers and himselfe will stand to this learning, then is there greater liberty of prooves and testimonies of Scripture to the purpose of this Treatise ensuing: so that in effect we shall haue but three contradictinct principall gestures; standing, sitting, and prostration, comprehending both kneeling and falling downe.

Self. 3.

But besides these principall, there be certaine Inferiour gestures, which I call inferiour, because they cannot consist without some one of the former, but on them doe necessarily depend: And of this sort there be many gestures sometimes belonging to one member, as when the hands be lift vp, spread forth, and smitten vpon the breast; the eyes looke vpwards, or downwards, and such like, none of all which can be vied, but

but either in the gesture of standing, or in the gesture of sitting, or in the gestures of prostration: and therefore are they not vnsidly termed gestures of an inferior alloy; (hauing indeed a reserved vse sometimes of their owne, but) yet are alwayes expresse vnder one of the great gestures, wherein the bulke of the whole body is situate, like the severall colours of the raine-bow without one fashion of an arch; or the particular situations of towne and places vnder one Horizon. Now of the vse of all gestures in common, I lay downe the three following rules grounded vpon holy Scripture.

The first rule of Gestures.

First there is no set or solemne worship of God, but the body worshippeth as well as the soule; let the gesture be what it will. And my meaning is partly with implicit worship, when the body guided by the soule attends vnto the service of God, without respect of its posture: partly when some one or other speciall gesture is of purpose applyed, for the due performance of the holy ordinances of Christ. A worship-ordinance, wherein both soule and body stand bound, cannot be considered without a worshipping gesture: for as the service of the soule consists in inward faculties and their actions: so that of the body stands and is declared by the members and gestures. It is true, that the gesture both in the same and severall worshippes continually varieth, but the variation takes not away the respect of worship in the gesture; for as the gesture varies, the expresseion of worship varies, but so still worship-expression in other gestures remaineth. That which deceives the vulgar in this thing, is, that because standing and sitting, are, (in ordinary vse) civill gestures, they think therefore they cannot be gestures of worship. But they

Sect. 4.

Though sitting bee in it
the civill, yet
applied to an
holy use, as in
the Sacrament,
it is not so. Dis-
put. pag. 50.
Sect. 5.

consideration that kneeling it selfe is a civill gesture, as well as standing and sitting, if it be applied to civill occasions: and so, standing and sitting be religious gestures as well as kneeling, if they be (4) applied to religious exercises. And this is also true of the lesser gestures, so farre as they be intended, and referred to the worship of God: as lifting vp of the hand, or eye, &c. when notwithstanding they be plainly civill, in a civill businesse.

But yet I will further distinguish of worship-gestures, that this matter may be tightly conceived of. Gestures are said to be gestures of worship in a generall sense, on more speciall. First, some gestures be called gestures of worship onely, because they be sitting positions of the body for receiving of Gods ordinance: sitting in the exercise of the word is such: for looke what gesture is by vs at any time conveniently applied to the due celebration of holy duties, the same is doubtlesse a bodily worshipping; inasmuch as thereby the body joynes with the soule in religious performance. It is true that the word [worship] in Scripture is frequently restrained vnto prayer and thanksgiving; but that no more denies sitting or standing in the exercise of the word to be worship-gestures, then the exercise of the word it selfe to be a worship-ordinance. But, secondly, some gestures againe be called gestures of worship in a more speciall respect of adoring; as by baring or bowing of the head, by bowing of the body, either by inclination or prostration, &c. And where the Scripture makes mention of worship, it commonly meanes some such humble gesture, (as also the originall signifies, which afterwards I will shew.) Yea the Scripture sometimes expressly contradistinguisheth the word [worshipping] to the exercise of the word; as, *one fourth part of the day they read and heard the word of the Lord, another fourth part of the day they confessed and worshipped,* Nehemiah. 9. 3. Now adoring gestures.

gestures be more specially gestures of worship, both because they be distincter and deeper expressions of worshipping, and because God is more directly and immediately served by them: therefore for distinction sake I will call such humble gestures in Gods worship, (as they be usually called amongst Divines and others) by the terms of (adoring) gestures; holding it certaine (in a generall sense) notwithstanding that other gestures of purpose chosen and used for performing of religious duties and exercises, are also expressions of outward worship.

Self. 6. Furthermore, we must know that gestures be either voluntary used, or vpon constraint & necessity. They which lye in prison vnder locks and bolts, are sick vpon their beds, have infirmities in their bodie, are letted by the company and place, &c. cannot chuse that gesture which they may deeme to be the fittest for them, but while their inward intents and desires be right in such case, the vnfittest gesture countervayles such worship, as they would expresse, if they had the liberty of chusing the best, which is denied vnto them. And so much of the first rule.

Not that any gesture or action respects not God immediately, as it is worshiping, for even sitting in the exercise of the word, as *Cum sit in Te* respecteth God immediately: but then also it hath an immediate respect: but that is no worshipping to the word, for the commodious receiving whereof it is purposely chosen and used. Now adoring gestures are first chosen & serviceable to worship Gods Maiesty, without any such immediate respect of being made opposite to the due receiving of the sensible matter of religious or ecclesiasticall businesses.

The second rule of Gestures.

Self. 7.

Though every gesture of purpose chosen & applied to Gods worship, be a gesture of worship, (as I have said) yet is there not a little difference in the convenience of gestures, (so as one may be chosen or refused before another,) arising from the nature of Gods service in hand, & from the occasion which may lead vs on vnto it. Prostration vpon the face is a commendable gesture, when the Christian perplexed in the sense of grievous extremities, as *Iob* was, or ravished with the wonderfull experience of Gods mercies, as was that *Samaritan*, calls himselfe downe at the feete of his blessed

God and Saviour, as both *Isa* and the Samaritan did, *Isa. 1. 20. Luke 17. 15, 16.* So in all ordinary occasions of laying open our vilenesse, of acknowledging of Gods undeserued love vnto vs, or of suing and begging for pardon of sinne, and reliefe in our necessities; prostration vpon the knees is a sitting and becoming gesture. Standing is a gesture fit for confession of our faith. Lastly, sitting is a gesture fitting to Gods worship for meditation. And this discretion I finde (sayes (c) the disputer) observed by the Church of England, as may appear by the directions to this purpose in the Communion booke. Thus in severall services of God, there is a convenient vse of some gestures before other, as it is on both sides confessed. Yea, I will adde one point more, that it seemes not so fit, that occasionall worship should command the kind of gesture from the maine worship in hand, but rather that the maine worship have a gesture answerable to it selfe. And this is the second rule.

Diff. pag. 2.

The third, and last rule of Gestures.

Sect. 8. **A**lbeit there may be precedence of one gesture, (in this or that manner of service) before another, in the point of convenience; yet I do not find in al the holy Bible, that any one or more of all the gestures, is absolutely necessary to any one of al Gods holy worships, or ordinances. The disposition of the mind and heart, the state and condition of the body, the circumstances of the company, time, place, &c. doe oftentimes either by necessity, or other allowance, change the bodily gesture vnto vs. The Scripture is plaine in this point, as by induction it may appeare.

Instance of Prayer.

Prayer

Payer, first, is allowed with standing: when yee *Self. 9.*
 stand praying, forgive if yee haue ought against a-
 ny, *Mark. 11. 25.* So *Abraham*, and *Solomon*, and
 the *Publican*, &c. stood before the Lord in prayer, *Gen.*
18. 22, 23. *1 Kings 8. 55.* *Luke 18. 13.* Secondly, It is
 allowed with sitting: King *David* went in, and saue
 before the Lord, and prayed, *2 Sam. 7. 18.* *Elijah* saue
 downe vnder a Iuniper tree, and prayed. Christ made
 the people to sit downe, and then prayed for a blessing
 vpon the creatures, *Mark. 6. 39, 40, 41.* So *Luke. 24.*
30. Thirdly, it is allowed with prostration, both vpon
 the face and knees. Iesus fell on his face, and prayed,
Mat. 26. 39. Iesus kneeled downe, and prayed,
Luke. 22. 41. So *Abraham* fell vpon his face, and prayed,
Gen. 17. 3. *Daniel* and *Stephen* kneeled downe, and
 prayed, *Daniel. 6. 10.* *Acts. 7. 60.* Thus prayer is allow-
 ed in all the absolute gestures.

Of Thanksgiuing, and singing of Psalmes.

Thanksgiuing, even in singing of Psalmes, first, is *Self. 10.*
 allowed with standing: the *Leuites* were to stand
 every morning to thanke and praise the Lord, and
 likewise at even, *1 Chron. 23. 30.* *Psal. 134. 1. 135. 2.*
 Great multitudes stood before the Throne, and before
 the Lambe, clothed with white Robes, and Psalmes in
 their hands, cryed with a loud voice, saying, Salvation
 to our God, &c. *Revel. 7. 9, 10.* Secondly, it is allowed
 with sitting: when Iesus and his Disciples had sung a
 Psalm, they went out into the Mount of Oliues, *Mat.*
26. 30. Our brethren at least will not deny (I suppose)
 this Psalm to haue beene sung in the gesture of sitting.
 Moreover Iesus gaue thanks, when the company was
 set downe, *Iohn. 6. 10.* *Matth. 25. 35, 36.* Thirdly, it is
 allowed with prostration both vpon the face, and knees.
 The foure Beasts, and foure and twenty Elders, fell
 downe before the Lambe, and they sung a new song,

saying; thou art worthy, &c. *Revel. 5. 8. 9.* O Come, let vs sing with thanksgiving with Psalmes, let vs worship and bow downe; and kneele before the Lord our Maker, *Psal. 95. verse 1, 2, 6.* Thus Thanksgiving even in singing of Psalmes is allowed in all the absolute gestures.

Of the exercise of the word.

Self. 11.

Hearing of the word, first, is allowed with standing; ye stand this day all of you before the Lord your God, *Deut. 19. 10.* *Ezra* opening the booke to reside in it, (together with other *Leuites*,) distinctly; to giue the sense and meaning of it vnto the people; all the people stood, *Nehemiah. 8. 5, 7, 8.* *Ezra* said; I haue a message from God vnto thee; then *Ezra* rose vp out of his seate, *Iudg. 3. 20.* Secondly, it is allowed with sitting; they sit before thee as my people, and heare thy words, but they will not doe them, *Ezechiel. 33. 31.* whiles some of the Prophets be speaking; others that heare, sit by, *1 Cor. 14. 30.*

Self. 12.

Thirdly, it is allowed with prostration; not onely that prostration is effected by the wonderfull power of preaching; as the sinner convinced by the powerfull preaching of the word, falleth downe on his face, and worshippeth God, *1 Cor. 14. 15.* but also that the word it selfe may be lawfully received with an adoring gesture. First the nature of the businesse doth in sound reason iustifie this, how can it be impiety to receive vp-on our knees a message from the God of heauen? And though God speake not immediately; yet he speakes, as if he spake immediately, and is altogether as much present. Secondly Scripture is cleere for bowing both of the head, and body, in hearing of Gods word. *Aaron* spake the word of the Lord to the children of Israel, and when they heard it, they bowed their heads

heads and worshipped, *Exod. 4. 30, 31.* *Moses* called the Elders of Israel, and taught them the word of the Lord, then the people bowed the head, and worshipped, *Exod. 12. 21, 27.* *Ishaziel* spake the word of the Lord to *Ishaphat*, and all *Judah*, then *Ishaphat* bowed his head with his face to the ground, and all *Judah*, and the inhabitants of *Jerusalem* fell before the Lord worshipping, *2 Chron. 20. 14. 18.* When the Apostles heard that voice, (this is my beloved sonne in whom I am well pleased, heare ye him) they fell vpon their faces, *Mat. 17. 6.* One came vnto Christ; and kneeled vpon his knees, whom Christ instructed (as it appeareth) in that gesture, *Mark. 10. 17.* But Objections are made against these examples, as followeth.

First it is excepted against them that they be extraordinary. *Self. 13.* I answer, (besides that there is onely that of the Apostles, which can to our case be iustly called extraordinary) if they be such, yet they will proue as much as I desire, namely, that it is not in it selfe vnlawful to hear God speaking vnto vs in the gesture of kneeling: but then *Abrahams* extraordinary example shall allow vs for killing our children. I answer, extraordinary examples be either contrary to the rule expressed, or according to it; from those to these it is absurd to reason: And you can shew no expressed commandement, or absolute rule for the gesture of hearing, whereunto these examples be contrary. Secondly, againe it is objected, that the adoration mentioned in these examples was performed when the word was spoken, not in the act of speaking. I answer, if it were so, yet so long as it was done by occasion of the word, it is enough for my purpose, if adoration may be vsed when the word is delivered in the end of the action for the words sake, why may it not (out of the case of scandall) be vsed in the beginning, or middle also? But except it be giuen you, it cannot be prooued, that the bowing and worshipping was vsed in these examples, aiter the word was heard, and not also in some time of

e Perib. Affirm.
p. 45.

of hearing it. And some of you confesse on this manner, *When they received the law of the Passover, they bowed the head, and worshipped, Exod. 24. 17. yet they did not sit in the eating of it; they were more reverent and devout in hearing the law of it out of the mouth of Moses, then in the participation of it.* (e) In which words doe you not compare the act of hearing, with the act of receiving; in that allowing there was adoration, in this denying? Now of a doration denyed in the Passover it is to be spoken in due time; here it is confessed in the exercise of the word, and I seeke no further in this place. Thirdly, it is objected, that *all adoration mentioned in these examples is not kneeling.* I answer, the Ruler at our Saviours instruction was vpon his knees: the Apostles, and *Iehoshaphat* with his company fell vpon their faces: The *Israelites*, which heard first *Aaron*, and then *Moses*, are said onely to bow their heads, worshippings; but so long as they adored, it serues my turne; for who will grant adoration lawfull in the time of hearing, and yet contend about the degree & especially, when from any one forme of personall adoration, vsed among the Iewes, we may conclude with equall pertinency, and strength to any one vsed amongst vs, so we must remember the true rule of the disputer mentioned before, *Self. 2.* and so much for testimonies.

Self. 14.

*Will you allow them to kneele at Sacrament for their case sake also?

Thirdly, and lastly, where women kneele in their seares, (I say kneele, not onely sit; but oftentimes plainly kneele) in the time of Sermon, who of you was ever heard to taxe them for so doing? but then you will say, *they kneele for their case sake onely*: I answer, if you speake of a needfull & lawfull case, (and not of lazinesse, and meer satisfaction of the flesh, which surely you cannot always accuse our women of, when they kneele in Sermon time) it is sufficient to quit the gesture of kneeling in the exercise of the word from being damnable in it selfe: for out of doubt that gesture wherin a man or woman (without offence) can most comfortably

bly * serve God, is a fir gesture of the worship in hand; because it is not used by godly persons merely for ease, but respectively to the worship, that God (the body being eased) may be served of them the better. And this liberty was never condemned in any age, that I can tell of from the beginning. But let me aske you a question; suppose * that women (who may kneele in our assemblies without offence) doe by their kneeling secretly in themselves intend (according as the word working in their hearts gives them occasion) to adore; will you say, that this adoration of theirs is vnlawfull: I am perswaded you will not say so, whiles the Lord is God, worthy to be worshipped, when he uttereth his voice and will to vs in his Sanctuary. Then hence, and out of that which hath beene said before, it followeth, that the gesture of kneeling, or other manner of adoration, is lawfull in it selfe, in the act of hearing Gods word read or preached. And thus hearing of the word is allowed in all the absolute gestures.

* In this case kneeling is a gesture of generall worship only.

* In this case kneeling is a gesture of speciall worship or adoration.

Of Sacrifice.

Offering of sacrifice in the law first was allowed with standing: Every Priest standeth daily ministering and offering, *Heb. 10. 11.* Aaron offering incense, stood betweene the living and the dead, *Numb. 16. 47, 48.* The Priests could not stand to minister by reason of the cloud, *1 Chron. 5. 14.* Their office was to stand before the Lord, and the congregation to minister both to the Lord, and to them, *Deut. 10. 8. Numb. 16. 9.* But to be plaine, I doe confesse, that the Priests employments and businettes did often require of them standing and walking. But was it lawfull for the people to stand in the time of sacrificing? It was so: When the Priests and people were ministering, and offering, the gesture

See. 15.

store of all the congregation of Israel was standing, *2 Chron. 3. 14. chap. 6. 3.* Also *2 Chron. 7. 4. 5. 6.* You burne incense to *Baal*, offer meate-offerings to the Queene of heauen, and powte our drinke-offerings vnto other gods, and will you then come, and stand before me in this house, (namely to offer sacrifice vnto me?) *Jeremy. 17. 9. 38. 28. 22.* Secondly, (1st) Offering of sacrifice was allowed with sitting: all the children of Israel came into the house of God, and sare before the Lord, and offered burnt-offerings and peace-offerings, *Judg. 20. 26.* Thirdly, offering of sacrifice was allowed with the humble gestures of the body, both of inclination and falling downe: *Abraham* going to offer his son said vnto his seruants, Abide you here with the Asses, and I and the lad will goe yonder, and bow downe; *Gen. 22. 5.* Thou shalt set thy offering before the Lord thy God, and bow downe before the Lord thy God, *Deut. 26. 10.* *Ethanab* went ycerely to bow downe, and to sacrifice vnto the Lord of hosts in *Sibilo*, *1 Sam. 1. 3.* Bring an offering, and come before the Lord, bow downe to him in the beauty of holines, *1 Chron. 16. 29.*

In these four first places our translation reads *worship*, for to bow downe, but it is well known that the Hebrew word *Hshach vah* signifies an express humble adoring worship of the body, and is, if not the onely, yet the principall word which the Iewes had: o signifie prostration vpon the face: (*plura apud Hebreos huiusmodi calidandi verba sunt, hoc vero tantum corporis prostrationem in terram significat, ex more orientaliu: Buxtorf. lex Heb. in Shachab*) For better euidence of this, see the translations of the Septuagint, Tremelius, and Montanus. The Septuagint, is *Proskynem*, which word in the new Testament is evidently vied for kneeling or falling downe, (and so granted by the Replyer, *Repl. parit. to Bp. Mori. pag. 46.*) see that pleasth may see, (*Mat. 2. 11. 8. 19. 18. 14. 23. 15. 18. 26. 20. 20. 28. 9. Mark. 9. 6. 15. 19. Luke. 4. 7. Iohn. 9. 38. Act. 10. 25. 1 Cor. 14. 25. Hebr. 11. 21. Revel. 3. 9. 4. 10. 5. 14. 7. 11. 11. 16. 19. vers. 4. 10. 21. 8.*) Tremelius and Montanus doe commonly translate the word by the Latine, *In uocare*, and Montanus of purpose often puts *Prostrare*, Adorare, into his margin, and *Inuocare*, into the place of it. And if at any time this word be put *pro cultu diuino*, more largely, then it is by a Synchdesbe: so *Iohn. in Zachar. 14. 16.* Therefore the proper signification hereof is bowing downe or prostrating the body. Neither doe these translators allow any figure in the Scriptures which I haue quoted: (*Gen. 22. Deut. 26. 1 Sam. 1. 1 Chron. 16.*) Nor is there good reason thereof, so long as with worshipping

shipping or adoring, the particular service of sacrificing is mentioned. And moreover, that we may see the force of the Hebrew word, let vs further observe the same in the ordinary use of Scripture, even as it is readed in our translation. *Abraham bowed himself toward the ground*, Gen. 18.2. *Lot bowed himself with his face to the ground*, Gen. 19.1. *Abraham bowed himself before the people of the Land*, Gen. 23.12. *Abraham servants worshipped the Lord to the ear*, Gen. 24.26. *Let Nations bow down to thee, let thy Ministers bow down to thee*, Gen. 27.29. *When Esau met him Jacob bowed himself to the ground seven times, so the women and children bowed themselves*, Gen. 31.3.6.7. *Josephs brethren bowed down themselves before him with their faces to the earth*, Gen. 42.6. 43.26. And (for it is superfluous to mention any more places) thus the word is commonly used in the old Testament. Wherefore I dare say that my former quotations doe proove, that adoring gestures were allowed in sacrificing.

I will adde 2 Chron. 29. where *Hezekiah and the congregation are said to bow themselves downe three severall times, when they were offering sacrifices: vers. 28, 29, 30.* Also *Isaia. 6.* where the Prophet thus speaketh: *Where will shall I come before the Lord, and bow my selfe before the high God? Shall I come before him with burnt offerings, &c? verse 6.* The Kings of Tarshish, and of the Isles shall bring presents, the Kings of Sheba and Seba shall offer gifts, yea all Kings shall fall downe before him, *Psal. 72. 10, 11.* When the fire consumed the burnt offering, (which was the principall instant in the circumstance of rime, about all the businesse of the offering) all the people fell upon their faces, *Levit. 9. 24.* The Prince shall stand by the poste of the gate, and the Priests shall prepare his offerings; then he shall worship or bow downe at the thresholds of the gate, *Ezech. 46. 2.* The wise men fell downe before the childe Iesus, and worshipped him, and presented unto him gifts, *gold, frankincense, and myrrhe. Matth. 2. 11.* The foure Beasts, and foure and twenty Elders fell downe before the Lambe, having golden Vials full of odours or incense, *Revel. 5. 8.* And thus much of humble adoration in sacrificing and offering. And thus then offering of sacrifice was allowed in all the absolute gestures.

Of Circumcision?

Sect. 17.

NOW we will come lastly to the Sacraments; And first vnto Circumcision, and that is allowed in what gesture soever the people of God thought fit to haue it vsed withall. Concerning the gesture of children of eight dayes olde, it were but childish to speake, when there is not so much as one sillable of direct on in all the Bible, either by rule or example, either expressing or importing, what gesture they which were at mans estate, and yet vncircumcised, should vse in the act of Circumcision; though (if some speciall gesture had bene necessary) God would probably haue tolde *Abraham* of it; *Gen. 17.* both when Circumcision was instituted, as also when it was first of all to be receiued by men of yeeres, especially, when the thing it selfe. (for ought I conceiue) might be performed in standing, sitting, or prostration: whether they kneeled or no, as it cannot be affirmed, so neither can it be denied. But this is the onely certaine thing concerning the gesture of Circumcision, that God spake nothing in his word at all to his people of it; and therefore could nor any gesture in that Sacrament in it selfe be vnlawfull and sinfull vnto them.

Of Baptisme.

Sect. 18.

FROM Circumcision wee will descend to Baptisme, which succedes in the place of it. And verily God hath prescribed no more about the gesture of Baptisme, then he did before concerning Circumcision. The new Testament sayes of some, *They went into the water, and then being baptised came vp out of the water againe:* whereof may be gathered, that it is a thousand to one, they did

did not sit in the time of Baptisme; and inasmuch as they were immersed, head and body within the water, [whereof *Tertullian*, *nos pisculi secundum ikthun nostrum* x pisciculi *Iesu Christi in aqua nascimur: lib. de Baptismo*, it is most likely they kneeled downe: for standing would not be so fit for immersion of the body, except they went deep into the water, which is not to be imagined: howsoever it was not lawfull to kneele in the act of baptizing; the same being joyned with confession of sinnes, (as *Matth. 3. 6.*) and calling on the name of the Lord, *Act. 22. 16.* Nay because Baptisme is a reall homage done vnto our Lord, a yeelding vp our selues to become his subjects, seruants, souldiers; not onely humble adoration at that time may very well besee me vs, but also in this respect it is truly said, that *Baptismus est maior adoratio*, (*Athanas. Sermon. prim. Dialogist. contra Macedonianum*:) for what adoration can be so great, as that same homage, worship, and subiection, which the onely receiving of Baptisme professeth, the due receiving performeth? But what neede I make this remonstrance; there is nothing more certaine, then that the gesture of the Scripture-examples of Baptisme is altogether vncertaine. Therefore whiles God commands no gesture, commends no gesture, dispraiseth no gesture in the act of baptizing, there cannot be either necessity, or impiety, in standing, sitting, or kneeling, in themselves I meane, as if the nature of Baptisme did simply either require, or refuse, either the one or the other. And now I will passe to the Pascover,

Of the Pascover.

AND in the Pascover, first, two things there are *Sell. 18.* which seeme to make for standing: first, the Priests are said to stand in ministering, during the feast of the Pascover, *2 Chron. 30. 16. 35. 10.* Secondly, there is

a strong probability of standing implied in that law. Thus shall ye eat it, with your loynes girded, your shooes on your feete, your staffe in your hand, and ye shall eat it in hast; It is the Lords Passeover, *Exod. 12. 11.* Secondly, for sitting: Iesus and his Disciples sat downe at the Passeover, *Mat. 26. 19. 20.* Our brethren at least will take this for a certaine example of sitting. Thirdly, for humble adoring, and prostrating of the body, that perhaps may be referred higher, in *Iohn. 12. 20.* and which is shewed before in offering of sacrifice. But because I am resolved to rest in no vncertainties, or halfe proofes, I will take another view of the gestures of the Passeover againe, and of the proofes which we haue mentioned vnto them severally. First, for standing at the Passeover, the practise of the Priests was no patterne for the children of Israel; for their standing was occasionally necessary for their attendance, and ministry about the Passeover it selfe, and the Passeover-offerings. And for that commandement, *Exod. 12. 11.* besides that no gesture is expressed, it is onely meant of the Passeover in *Egypt*, before the people were gotten out thence, and not of their Passeovers in the land of *Canaan*. And I thinke herein there will be no great controversie with (g) you. Secondly, for sitting, let it be, that our Saviour, and his Disciples sat at the Passeover, what was that to the direction of any Jew for the gesture of sitting, for the space of aboue fiftene hundred yeeres together before that time? nay Christs sitting was not vicfull vnto the Jewes at all, who is never said to sit at the Passeover, till that time when he did quire and for ever abolish the vse of it: So to them it was vnlawfull to eat a Passeover any more after this, which our Saviour is said to haue celebrated in sitting. Thirdly, for prostration let it be, that the Scripture yeelds no particular instance of it, in the act of eating the Lambe, what followeth of all this? verily thus much; that the Jewes from the time that the Passeover

(g) See *Trem* in
Exod. 12. 11 Be³
in *Mat. 26. Scal.*
de emulai semp
16. 6 pag. 514.
Park, of the
Crosse, chap. 1.
Seft. 20. Perih.
Affimb. pag. 35.

ouer was instituted, to the time that it was abolished, had no commandement, no example, no mention of any gesture in the Passeouer but that of their Priests, which concerned them not, but was proper onely to themselves, because of their office of Priest-hood. Therefore if a Iew had kneeled at Passeouer, should hee haue sinned, (out of the case of scandall ?) what commandement had hee broken ? what example could hee haue beene reprov'd, or checked by ? what place in all the old Testament did euer commend or condemne standing, or sitting, or prostration at the Passe-ouer, either simply or comparatiuely ? Nay, looke vpon the Law or ordinance of the Passeouer, *Exodus*, 12. 43. &c. and you find not one word of the gesture. And in *Numbers*, 9. thus the LORD speaketh. The Passe-ouer shall bee kept according to the Ordinance of it, and according to the manner of it, and according to all the Rites of it, and according to all the Ceremonies of it, *Verf.* 3. 14. And yet behold neither in that place, nor in any other, is there any thing appointed about the gesture. And so much of the Passeouer ; and of the Sacraments. And thus appeareth, that Circumcision, Baptisme, and the Passeouer, be not disallowed in any absolute gesture.

*An Observation added of all Divine worship
vnder the Gospell.*

YET the Supper of the Lord is not mentioned ; but *Ser.* 20. that I reserue to it owne speciall place. Notwithstanding, because Kneeling thereat is the gesture in Controuersie, I will point at one generall consideration of kneeling heere, both concerning the Supper, and all the Diuine worship of GOD

vnder the Gospell. Namely, that GOD in the holy Scripture sometimes puts kneeling for all the worship of the Gospell, *Psal. 72. 9. 11. 86. 9. 134. 66. 23. 45. 23.* Now it is true it doth not follow, that kneeling is the onely gesture of Euangelicall worship therefore, but because kneeling is put (by a *Synecdoche*) for all expressions of outward worship, it seemes strange, that any worship vnder the Gospell should abhorre (in it very nature) from it, as if that gesture could not without impietie bee thereunto applied. And this passage seemes not vnworthy consideration. Thus much of the liberty of Kneeling and of all other absolute gestures in the solemne, and publike ordinances of Religion.

Señ. 21.

For appendant gestures, as lifting or not lifting vp of the eyes, lifting or not lifting vp of the hands, leaning or not leaning, smiting on the breast or not smiting, &c. all men doe hold surely, that a Christian may vse them, or not vse them (out of scandall) according to his inward, and outward occasion. This libertie is vndoubted and vnquestionable by authoritie of the Word, as (if it were needfull) I might shew in the whole fardell of lesse gestures. And hitherto bee spoken in generall of the bodily gestures.

CHAP. 2.

Of the manner how the Word directeth in gestures.

Next let vs examine, how things may be said to be according to Gods word. Gods word directeth for truth and falshood; or for good, and euill. To this latter sort bee referred all actions humaine, which either ought, or ought not to be done; wherein Gods will is knowne by direction, eyther expresse or implied. Expresse is two-fold; first, expresse commandement. Secondly, * expresse example. Implied also is twofold; 1. The light of Nature, which the word establisheth. Secondly, fourd collections or inferences of good reason grounded vpon the Scripture of truth.

Sect. 1.

* Example is no opposite member but subordinate here, as I shew after Sect. 6; onely I take to this method, for better ordering my brethrens arguments in the is example.

Of all these wayes of direction in the Word, there is a generall proposition laid downe^b; that [*That is condemned by the Word, not onely, which is done against the warrant thereof, but that also which is done besides it.*] Now by [warrant] the Ministers vnderstand both the warrant of commandement, and the warrant of good example, and the warrant of nature, and also the warrant of collection, and consequence out of generall grounds and rules.

Sect. 2.

b Abridg pag.

44.

This last appeareth in the place of the abridgement, where the proposition is laid downe; for the Ministers intent in bringing in such a proposition there, is to shew, that no Ceremonies should bee imposed and vsed, but which are according to the generall rules of the Word. What then shall be said to the Proposition? Surely it is either very sencelesse, or very false, as thus appeareth.

First, if there be not one action (befalling in the life of man) but it is (though not in it selfe alwayes, as things indifferent, yet to the doer alwayes) either against, or according

cording to Gods word, at least in respect of generall grounds, and rules (as who can doubt this?) then are not the members of this distinction [Against, and besides] opposit; for that which is called [besides] is alwayes either according to, or contrary.

If neither commandement, example, nature, nor sound deduction doth make an action warrantable vnto vs, is not euery such action forbidden by the word of faith vndoubtedly, though it be not forbidden expressly? then this [besides] is iust contrary. If neither commandement, example, nature, nor sound deduction doth condemne, and reprove an action vnto vs, is not euery such action allowed by the word of grace vndoubtedly, though it bee not required expressly? and then [besides] the word is iust according vnto it.

Señ. 4.

Secondly the Ministers (I take it) will say, that that is besides the word, which in it selfe is neither required nor forbidden; then looke vpon your proposition. The word condemneth, what it neither requireth, nor forbiddeth. Divines (I confess:) vse the distinction of [besides and against the word] but your proposition they vse not. They which say, that, that is besides the word, which is not forbidden, will hardly say (and speake wisely) that the word forbids that, which is besides it. Moreouer, your selues allow many things besides the word (as in the next chapter I will shew, and you must allow them, whether you will or no; and how can they escape (I pray) the doome of your owne proposition? you stand vpon a negatiue argument from the scripture; nothing is to be done in Gods worship, which himselfe requireth not. If you meane by [requireth] either simply commandeth, or generally alloweth, I assent willingly as to a sacred and impregnable truth; but otherwise I deny, in as much as Gods will directs vs aswell for liberty of actions, as for the necessity of them. A Christian hath a liberty in the law, aswell as in the Gospell, this is from the seruitude of something which did oppresse vs; but

but that is a libertie of actions in *utrumque partem*; when
offeuer all things proposed I may lawfully doe either one
or other. And this I assume by inference of the word, ei-
ther in respect of its silence in such things, or speech
without peremptorie commandement (nature and rea-
son also, simply not prohibiting, or enjoying.) But
that I may not relinquish my purpose, let vs see, how
Gods will is to be conceived of vs for the bodily gestures.

Of Gods Commandement in Gestures.

First, what is Gods commandement for gestures in his *Self. 5.*
worship? verily none at all, absolute and expresse.

For either there is nothing said of gestures in some ordi-
nances, or nothing by way of commandement, or if there
be any commandement, it is determined vpon the limita-
tion of circumstances, inasmuch as the said ordinances may
be vsed in other gestures vpon occasion. I will give an
instance; if any gesture bee commanded in any worship,
in all the holy Scripture, it is kneeling in prayer. ^k The
onely generall commandement of it (I suppose) is *Psal.*
95. 6. Which yet indeed is rather an exhortation, then
a commandement; but let it be a plaine commandement,
as it hath the force of one, and seemes to be an vnuer-
sall direction for solemn actes of prayer and thanksgi-
uing; will any body say now, that it absolutely binds
the conscience, so as in publike solemn thanksgivings
it is a sinne not to kneele alwayes therefore? the Mini-
sters be farre from this mind, who ^l say, *That it is a vniuersall*
by Scripture, that kneeling is not the fittest gesture to be used
in thanksgiving. Wherefore commandements of gestures
in prayer, and other seruices much more, bee limited to
occasion; for like occasion euer hapneth not, and the
iudgement of such occasion is varied according to cir-
cumstances of abilitie, company, time, place, edificati-
on. Well there is no expresse and absolute commande-
ment of any one gesture.

*i As it is to be
seen before
ch. 1. of the
third rule of
gestures.*

*k The Abridg.
sayes kneeling
is commanded
of God in pray-
er. pag. 43.*

*l Abridgem.
Pag. 67.*

Of good examples of Gestures.

Sect. 6.

Come we to examples; and when the holy Ghost pleaseth to commend the same, vpon like occasion they may lawfully be imitated of vs. Now whether they binde to a necessity, or warrant onely to liberty, there is the question in hand. And I would define in this manner. Examples binde to a necessitie, if they bee of maine and substantiall duties; but then there is *expresse commandement, or light of nature, or certaine inference of good reason*, of literall euidence, or vchangeable equitie, whereupon they be grounded. In these cases they bind to a necessity of imitation; yet in truth, *not they so much, as the other* infallible directions, which they serue but to illustrate; and when the Scripture stirs vs vp to follow the steppes of good men; it is but either that we might be drawne to the rule by them; as *Augustine* was by the Church; or else that their liues should be as reall and visible commentaries of the law, for help of our ignorance; or lastly, that they might worke vpon our affections onely, and so to be not rules, but motiues for instigation of our dulnesse.

Sect. 7.

But of examples of circumstantiall matters, and actions, I say otherwise. I will mention to my purpose the gestures. Examples of them bind vs not to necessity; but declare our liberty onely; euen the actions of our Saviour Christ of that sort not excepted. And this I proue these reasons.

Sect. 8.

First, because Gods directions concerning gestures, admit of liberty and variety throughout the Bible. If I bee generally left at liberty by the termes and tenour of the law, there is small reason that certaine presidents should bind my conscience vpon paine of damnation.

Sect. 9.

Secondly, because there is a mixt, and interchangeable vse of example-gestures in Gods seruice; as may appeare by our Saviour Christ, and holy men, and women of old;
who

who stood in the same worship sometimes, sate sometimes, kneeled sometimes, and so forth indifferently. And if you reade of our Saviour sitting at Pascheover but once, *Dauid* sitting at prayer but once, &c. that takes not away the mixt vse of gestures, but onely shewes, what one man did one time, another man another time vpon occasion. So Historians must mention singular passages & occurrences, as the history (which they describe) leads them vnto it.

Thirdly, if examples of gestures should bind vs to necessity of imitation, how were we intrahled to obedience of impossibility, absurdity, and contradiction? Impossibilitie. For when examples of diuers gestures be proposed vnto vs in the same holy ordinance, who can possibly imitate them all at once? Absurdity; for where the *Publican* would not lift vp his eyes, but smote himselfe vpon the breast; *Herzechiah* being sicke, turned to the wall, wept and prayed; must not dejected people looke vp to heauen now in confession, and prayer? Must they of necessity smite vpon their breasts in confession, and prayer? are sicke people bound to turne toward a wall in weeping and praying? Contradiction; for if one gesture be necessary, then cannot another be necessary in the same case. Adde vnto these, a miserable bondage inferred in all exemplary circumstances; wherein yet if our brethren grant vnto vs, and take to themselves liberty at pleasure, as in time, place, all gestures in some cases; can they plead prescription, in some singular example onely, as they list themselves? Especially when the Scripture enjoying imitation of good men, speakes alwayes of substantiall duties, and not circumstances. Onely they include some circumstances, and gestures, when they thinke good, including, and excepting others againe at their owne pleasure. And yet there is no sound reason betwixt that which is included, and excluded; but that the law of imitation should presse all speciall gestures in Gods solemne worship or none. So much for example, and for Gods will expressed concerning gestures.

Scilicet. 10.

Of Naturall light in Gestures.

Sect. 11.

Implied direction is either light of Nature, or cleernesse of reason; for where expresse direction is wanting, sometimes nature it selfe teacheth. 1. Cor. 11. 14. sometimes reason it selfe convinceth. First, Nature hath no doubt respect in gestures, because they be naturall gestures. Hereof I propose three pointes.

Sect. 12.

m Treatise of
Diu. wor. pag.

n Ibid.

First, Gestures must not be put to other vse then ^m as nature hath fitted them. But how ridiculous is it to say, that *Nature hath not fitted kneeling to worship God in any of his Ordinances*, as the Author of ⁿ the *Treatise of Divine worship* affirmeth. When indeed Nature speaks for gesture so much, as for kneeling in this case of worshipping; but the nature that he speaks of, is not the created aptnesse and fitnesse of the gesture it selfe, but a certaine decorum onely grounded vpon the fashions and manners of men in ciuill matters. We shall speake thereof particularly afterwards.

Sect. 13.

o To this purpose, *Treat. of*
Diu. wor pa. 30



Secondly, though gestures were neuer commanded by the written Word, yet are they ^o *Not to bee esteemed humane inuentions, but Gods ordinances, because they be Naturall circumstances of worship*. I pray let this truth be remembered full well.

Sect. 14.

Thirdly, Heathen men by the light of Nature haue vsed, and applyed all manner of gestures to the exercise of their religions. I need to name no other seruice of theirs, then their sacrificing. And for standing and kneeling thereat, I suppose it will be superfluous to send you to the Historians, when they describe the Gentiles vsually to offer not onely Beasts, but Bread, Wine, Oyle, Hony, Cakes, &c. in false worship in those gestures; onely sitting may seeme to be doubtfull heere, and yet, euen that ^p was commonly vsed at the Sacrifices of *Hercules*,

p Macrobius
lib. 3. cap. 16.

Lastly,

Lastly, of good Collections, or inferences for direction in gestures.

GOOD collection enforceth no singular gesture absolutely, but so, as though it may prouoke vs to vse some speciall gesture one time, it may some other time as effectually prouoke vs to vse another. There seeme to be foure pointes, or rules in Gods word, inferring for the generall choise of gestures. First, they must bee vsed in good order, and not out of order. Secondly, they must be decent, [¶] not vnbecoming the worship, or worshipper. Thirdly, they must stand with peace, [¶] and not schismatically make a rent in the Churches. Fourthly and lastly, they must serue for edification [¶] and not bee scandalous, to hurt another mans conscience.

Now for better vnderstanding of these, I propose two cautions. As first, it is a difficult peece of businesse to judge, and practise the choyest gestures alwayes for order, decency, peace, and edification. Sometimes diuers gestures may offer themselves in equall ballancing in the scales, sometimes one may be weighed downe by his fellows; yet is it not to be esteemed a damnable gesture in such case, if there be any good (though lesse) measure of order, comelineffe, peace, & edification to be discerned in it.

Secondly, it is worthy to be marked, that order, decency, peace, and edification sometimes doe well consent together, and sometimes cannot agree; for both, that, which is orderly, and decent may be schismaticall, and scandalous as the world judgeth; and also, that which is both disorderly, and vncomely may stand with peace, and be vsed without offence. But what must bee done in such case. I answer first, wee must respect the duty of Nature, that is, of order, and comelineffe. Secondly, our eye must bee vpon the body of the Church for conseruation of publike peace. Thirdly, edification is last, which respecteth but priuate members; especially, when

Self. 15.

¶ 1. Cor. 14. 40

¶ 164.

¶ Vers. - 33.

¶ Vers. 16.

Self. 16.

Self. 17.

1

2

3

when the gesture for it owne nature is commendably applied; besides in some measure is orderly, and decent; and finally the offence taken thereat hurteth no mans soule in the fundamentall respects of its welfare.

CHAP. 3.

Of things indifferent, and of Divine worship.

Self. 1.



Firstly, I would say a word vpon things indifferent, and of diuine worship. Of things indifferent I lay downe this ground; that they be such, and they onely, which Gods word hath left free vnto vs, without appointment, or prohibition. Now indifferent things, or actions be of two sortes; some be indifferent in their nature; as all gestures are no man will deny: some indifferent in their vse, and so gestures haue a double consideration, first in the election, and choyse of them to be made. Secondly, in adoring, or worshipping, when the choyse is made, and they be applyed. In the former sense, namely before, or for the choyse of them, they may be indifferent: but not in the latter sence, that is in the very seruice of God it selfe, in the very time, and act of performance.

Self. 2.

* Reply general to Bishop
Mort. chap. 1.
Sect. 5.

For the indifferency of them in choyse the Ministers confesse enough for my purpose. I will deliuer their mind in their owne words, as followeth. *Christ hath left vnto his Church to dispose of such circumstances, as in their kind are necessary, but in particular determination doe vary, as time, place, appointing of what Psalmes to be sung, and such like circumstances of order, and comelines, equally necessarie, in ciuill and religious actions.* And that it may appeare, this replyer doth not deny gestures to bee in the nature of such circumstances, he speaks this by occasion of interpreting of *Caluin*. and allowes his saying and meaning to bee onely good; and yet if * *Cal-*

* *Calu. Instit.*
lib. 4. cap. 10.
Sect. 30.

vin

via be looked into, it will bee found, that he giues instance in geniculation, or kneeling in prayer. Againe, another saith, (x) *In natural ceremonies, that is in gestures, there must be concurrence both of nature and Will in the framing and use of them, and therefore are such, as may upon some speciall or particular occasion be omitted or suppressed.* x Treatise of Diu. worship. pag. 12.

And this speech hee intendeth and applyeth to Gods worship, as will appeare by that which goes before and after to him which compareth. Especially, it being a rule among them, that naturall and ciuill things, being vsed to Gods worship, loose not their naturall or ciuill properties. Againe, *one gesture may be left in the Sacrament, and likewise in prayer, and another used in stead of it, because sitting at Sacrament, and kneeling at prayer bee but of an indifferent nature.* * Manuscrip. chap. 2.

Againe, another saith, (y) *There bee circumstances in our actions of an arbitrary, and indifferent nature (in Gods worship hee meanes) such as for use or disuse are left to discretion. So there be some personall, which determine in the person which vseth them? some nationall, which are not common to all countreyes and times, but proper to the severall nations and ages; where in they receiued their birth, or allowance: and he speakes this of gesture purposely, as in the place quoted it will appeare.* y Disput. 47.

And if these generall places were not cleere enough, Sect. 3.
 let their owne practise helpe vs out in this businesse; who doe not onely choose for themselves in Gods worship the times, places, order, &c. which wee all know; but euen in gestures hold themselves vnquestionably vnbound, as by their sitting, or standing at Table. blessing; by their standing or kneeling at prayer; by lifting, or, not lifting up their hands or eyes, and such like; it plainly appeareth. Will not outward gestures now bee one sort of their variable circumstances? and so consequently in themselves actions indifferent.

But let vs obserue, what notes they describe their circumstances of order by, to distinguish them from vnlawfull Sect. 4.

full ceremonies. First, (they say) *They be necessary in their kind, but according to particular determination they may be varied.* Well. And is this note truer of any thing then of gestures, which bee simply necessary to Gods publike worship, but the kind of gesture may bee determined diversly, as themselves (but of the point of controuersie) acknowledge as much as we?

Se^t. 5.
Treat. of diu.
wor. 15.

Secondly, *They be equally necessary* (say they) *in civil and religious actions;* And such themselves doe confesse the gesture euen of kneeling to bee. And this thing indeed is plainer, then that it stands in neede of their testimony.

Se^t. 6.

Thirdly, *Lawfull circumstances must be ordered by man* (say they) *not inuented.* But who was euer heard to say, that gestures were mans inventions, who had any sparke of common light in him? * When Bishop *Morrou* had charged vpon the Ministers, that by their owne reason against the ceremonies, they condemned their owne circumstances of order and decency; for what ask is there of gesture (saith hee) or any circumstance of worship: which may not bee accused in like manner? The Replyer * answereth, that *hee doth ill, to reason from Ceremonies deuised by man, and of no necessary use, to those circumstances which are necessary in their kind, neither are mere inventions of man.* Giuing the gestures (whereof the instance was made) evidently to be such.

* B. Mor. Def.
generall, Ch. 4
Se^t. 11.

* Reply generall
to B. Mor.
Ch. 4. Se^t. 11.

Se^t. 7.

Fourthly, *Another note they make is order, decency, &c.* Such, as gestures most certainly haue, or else there is no order, decency, &c. to bee found in Gods solemne worship, which cannot bee performed without them. And if there be any other note besides, I assure my selfe the circumstance of gesture is capable thereof, which I referre to consideration. As for the *Treatise* * which is written *Of things indifferent*, there is nothing in it of any force against the gestures, more then against eating, and drinking: so that, in a word, it cannot be denied, that gestures be actes indifferent in regard of our liberty for determination.

* Printed
1605. by M. B.

termining vpon the election of them, as stands with convenience, and edification.

Indeed when the gesture is once actually set on worke in Gods worship, it is then by no meanes indifferent, but an holy or religious acte, knitte ywith, and subordinate vnto the soules in deuotion Gods necessarie seruice. And hereby seemes to bee answered that loud, and common out-cry in euery place, that there is nothing indifferent in Gods seruice, and if wee could not answer it; yet they themselues are as much in allowing of sundrie things indifferent in Gods solemne worshippe, as wee are.

2. Of Divine Worship.

NExt, because wee are to speake of worship also, it much concerne vs to bee well acquainted with the nature of it. Worship then in generall is nothing else: but honour done vnto another. Diuine worship is when Gods honour is done eyther to God himselfe, to whome, it should bee done; or to some other thing, to which it should not. True worship of God is either largely taken, or with restraint. In the largest exception of it, whatsoever is done with respect to God according to his will wee may call his true worship; but in stricter sence (and that also which is more common) the word is referred onely to acts and exercises of religion. Thus it is restrained and vsed altogether in this present discourse.

Now of holy worship, this is an impregnable, and eternall truth, that it immediately respecteth God himselfe, and is likewise incommunicable, both to ^a Mat. 4. 10. distinguish from vnlawfull Image-worship; ^b and be- ^c 1 Iay. 41. 8. sides, from the lawfull reuerence of holy things; ^d 4 Leu. 19. 30. which is not called worship, but veneration. And if worship bee onely and immediately to bee performed

* Mica, 6.
vers. 6. 7. 8.

med to the Lord. it is most vndoubted, * that hee onely can teach, and authorise, the due, and lawfull both matter and manner.

Self. 11.

Moreover, this religious worship of God is twofold; Materiall, and personall. I meane by materiall, Gods spirituall Ordinances; as Prayer, Baptisme, &c. which wee commonly call worships; because, worshipping consisteth in the vse of them. Personall, worship is that which is performed vnto God in the vse of Worship. ordinances, by them, that bee worshipping; and that againe is eyther principall; that is, the inward worship of God, performed by the principall part of man; or secondly, Subordinate, and inferiour; that is, the outward worship of the body, which, when it is vsed in it * speciall sence, is tearmed Adoration. And this bodily adoration, is eyther implicite, or expresse. Implicite I meane, when the body, guided by the soule attends to Gods seruice; although there bee intended no speciall signe of worshipping by the site or posture of it. Expressed adoration is, when some such speciall gesture is vsed, which (according to the nature of the seruice of God in hand) betokeneth worshipping more distinctly. And that againe, is eyther totall, or partiall. Totall, when the whole body is laid along before the Lord. Partiall, when some one part, or member by it selfe adoreth, as when the body is bended, the knee bowed, the hands, or eyes lifted vp, &c.

* See Chap. 1.
Self. 5. before.

Self. 12.

Furthermore, worshipping is euermore an yeelding vnto God of something. And therefore personall worship hath in that respect a double consideration. First, when wee yeeld vnto God onely our selues. Secondly, when wee also yeeld vnto him the matter, in which the worship consisteth. This latter is againe twofold. First, when wee offer vp to God the whole matter of the worship or seruice. Secondly, when wee minister onely some part thereof, the Lord (whom we serue, according to his faithfull promise, by grace) answering the residue.

[I speake not this, as if originally, wee, and all we haue and doe that good is, were not of God, I onely call that our doing in Gods worship, which proceedeth and passeth from vs, by the Lords enabling: our duty to him (by reason of his commandement) also engaging vs.] Of the first sort of all, is the exercise of the Word, which (though it bee Gods excellent ordinance, yet) is a worship no otherwise, but as wee readily submit our selues to receiue the same, in obedience to him, whose word it is, and who reueales, and imparts it vnto vs. Of the second sort bee Prayers, ^f Vowes, Sa- f See Perib.
Assemb. p. 572 crifices, singing of Psalmes, &c. wherein wee doe not onely offer our selues to God, but the very matter also, wherein euery one of the said Ordinances consisteth. Of the last sort bee the Sacraments, the matter whereof is partly yeilded, and presented by vs, partly receiued, and dispensed from God, in the very act and instant of participation.

Againe, Gods speciall worship is eyther simple or mixt. Simple, when one worship is performed alone. Mixt, when one worship is diffused into another. For so Prayer, Thanksgiuing, Vowes may bee performed by the mind in some other ordinance. And thereof springeth the distinction of maine and occasionall. Maine, which is the seruice of purpose taken in hand. Occasionall, which is done in relation to the maine, for the better performance of it. Self. 13.

3. Of things indifferent and Divine worship joyntlie.

LASTly, because all externall personall Worship standeth in gestures, and that gestures bee both indifferent in themselves, and variable in religious exercises, it plainly followeth that the same thing may Self. 14.
bee

g I take (Circumstance) in a generall sense, as if I said Ceremony. I make no advantage (of the name;) call it what you will, it is mutable.
 h Of these Circumstances, which are merely for decency, it is true which the Replyer speaks.

There is no judicious Divine that vseth to call circumstances of meeke order Worship. *Repl. generall to B. Mart. chap. 2. Sect. 6. p. 19.* i *Moda parit.*

bee both a personall worship, and a mutable circumstance. And to make this plaine wee must know, that there bee three sortes of things belonging to the seruice of God. First, some things which bee meere-ly and immutably worshipping; and such are the internall acts of the soule. Secondly, ^h some which bee meere matters of order, and decency; And such be many ciuill things needfull in Gods worship; as Pulpit, Seates, Table, cloath, &c. Thirdly, some be middle things ⁱ partaking of both the other, as gestures bee; for, knit vnto the inward actions of the soule, they bee personall worshippings; yet notwithstanding being mutable, and expressions of comelinesse, they may bee called matters of order, and circumstance.

And because there is Controuersie in this thing, let vs further consider of it: *inflow libet qd ab eo nupit*

Sect. 15.

A Reply generall to B. Mart. ch. 2. Sect. 6. p. 20.

Object. 1. ^k *Worship is a necessary tribute of the Creature to the Creator; therefore is not in mans choise whether it shall bee paid or no.* I answer it is so. Personall worship in Prayer is necessary, personall worship in all holy Ordinances of God is necessary; but yet kneeling in prayer is not necessary, kneeling in all holy ordinances is not necessary therefore. And this is a cleare case. But then you will say, if wee can bee satisfied with the necessity of worship, and our selues chuse the manner how to performe it, any indifferent thing may bee brought into Gods worship: I answer, by no meanes, because gestures bee simple necessary for Gods outward worship in their kinde, yea and some particular gesture necessary vpon occasion. So gestures are not vied by vs in Gods worship because they bee indifferent, but because they bee necessary in their kinde, necessary vpon occasion, though indifferent for the determining of them.

Object.

Obiect. 2. (1) Worship doth not vary according to mans opinion, but consisteth in the nature of the action it selfe. And what then? The nature of all naturall gestures is such, as well times with the nature of every religious worship of God, as I have proved before: so though worship in its spirituall nature, doe never vary; yet the expression never is vpon occasion not lawfully variable.

Self. 16.

1 Reply general to Bp. Moran, ch. 1. Self. 6. 8. 19

Obiect. 3. All worship which is the invention of man is vnlawfull. I answer, as if gestures were humane inventions, and not Gods ordinances. There is nothing in all your bookes, that proves this; no not in the third Argument of the Abridgement. Nay I will not be so idle to thinke you would apply (*m*) (*Exod. 10. 4. Deut. 12. 32. Isai. 1. 1. 12. Mat. 15. 9. Col. 2. 23*) against gestures. Perhaps you will say, that gestures be Gods ordinances; and his worship consist in them. but the varying of them may be mans invention. But this would be objected to no purpose; for God who hath appointed his outward worship to stand in gestures, hath in like manner appointed the variable use of them, as I have sufficiently proved (*n*) already. Indeed men may sometime chuse a gesture, that may be scandalous, and ill; and so such a particular variation may be vnlawfull by accident, as a good worke may be; but neither gesture, nor variation of gesture doth the word of God simply disallow, but rather the contrary.

These be the proofes of the proposition of the third arg. in the Abridge.

Chap. 1. at the third rule of gestures.

Now to make it more manifest, that gestures be both *Self. 18.* personall worship, and yet variable circumstances, I open in this manner. First, there is no note, either of circumstance of order, or of matter of worshipping, but the gestures be capable of it. The notes of circumstances may be examined (*o*) before. And for worshipping, gestures cannot be denyed: for they be personall worships, or else God hath no outward worship performed.

Self. 4. &c.

Secondly, looke into Gods law, whereby he requi- *Self. 19.* reth his people to worship him with all their strength, e-

ven of their bodies; and behold there is no where to be found an absolute restraint of gestures, though outward worship necessarily stand in them: whereby appeareth, that the law of worshipping giues liberty for the expression of worship (as occasion is,) so long as Gods necessary worship be performed by the body, and bodily gesture. And let my third rule of gestures (Chap. 10.) serve to suffice in this point; for if outward worship stand in gestures, it is cleere as the Sunne shineth, that outward worship may be variously expressed as occasion requires.

Sect. 10.

p. Treat. of div.
wor. pag. 6, 7, 8q. this pag. 11.
r. this pag. 16.

Thirdly, you say, that (p) outward worship is expression of inward, by signs, and rites, which you call Ceremonies, and naturall Ceremonies (you say) be gestures. And these gestures being personall outward worship (you (q) say) must needs be varied. Again, You (r) say, that Comeliness and decency may be safely repaid parts of divine worship. And can you then affirme, that worship gesture may not be changed and varied? Are you content to say that the comeliness and decency, although of meer circumstances, then which nothing is more variable, be parts of worship, and yet can deny that personall worship is variable in gestures, which are farre more then meer circumstances? Perhaps you will say, decency and comeliness is one, and never varieth. Answer, so personall worship is one in divers gestures: but as although comeliness be comeliness still, yet the circumstances may be changed, from which, applyed to holy duties, comeliness doeth arise: so worship is worship still, though the gestures be varied, whereby it is expressed.

Sect. 11.

f. Coloss. 2. 16.
4. 10. Sect.
30.

Fourthly, Let Mr. Calwighie his sentence in this question. Quoting (saith (f) he) to prayer, (which is Gods speciall worship) is a part of the Apostles decency: so that gestures (according to this testimony) may be called matters of order and decency, as well as gestures of worship.

Sect. 12.

Fifthly, and lastly, what saith your owne practise to this

this point? Doe not you vse seuerall gestures at seuerall times in the very same ordinance of set, and solemne prayer? who knowes it not? well, and is one of your gestures a personall worship, and not the other? so you might bring vs into a maze, and turne all reasoning into Quodlibets: better is the iudgement of the author of the Manuscr. who speaks In this (r) manner: *The gesture of kneeling in prayer, though it be the best and fittest gesture of all other, yet (when it prooueth inconuenient) may be lawfully changed into standing: because standing is a gesture of the same kind, and fit to expresse our reuerence and humility towards God.* Well then, if kneeling be a personall worship, so is standing also. And so personall worship may be expressed in gestures, though they bee variable circumstances. But what doe I spend so many words in such an easie case? let the iudgement bee now vnto the godly Reader.

Manuscri
ag. kneel. ch. 3.

And so much for the first part of this treatise, which shall serue for a generall introduction to that which followeth. Now therefore (by Gods gracious assistance) let vs come to treat of the speciall gesture, in the act of receiuing the Lords Supper, which is the gesture in-
con-
trouer-
sie.

C 2

WHAT



VVHAT GESTVRE IS
LAWFVLL IN THE ACT OF
receiuing the Sacramentall Bread,
and Wine.

CHAPTER I.

Se. 1.



IN searching out of this point; first, I enquire, what is to bee thought of the gesture at the Communion, as it is considerable in it selfe. Secondly, I examine, what force accidentall respects haue to determine vpon it. Marke my method (good Reader) and whilest I speake of the gesture in it selfe, obiect nor abuse of Idolatours, commandement of superiours, scandals, &c. against mee; for I will take them all (by Gods helpe) in their owne place. In the meane time, is kneeling at Sacrament lawfull in it selfe? Surely, if the Ministers would grant this, the conflict would be easier with them in other accidentall respects: but they will not grant it; nay, they doe all in a manner avow the contrary. The disputer sayes of kneeling without consideration of accidentall respects, that it is (a) *the committing of a sinne, and a transgression against the Lord*; and he indeanours to conclude it. Such in the most of his arguments expressly. Mr. W. B. (b) *sayes, it is unlawful in it selfe*; (so hee speakes generally of it, and of other ceremonies,) Especially the Abridgement affirmeth, that

a. Dis. pag. 13.

b. In the begin. of this 8. arg.

that kneeling is (e) contrary to the word every where
and in all times. And they say, it is contrary to the in-
struction, contrary to the second commandment, and
ye see a heap of Arguments to prove it in it selfe vnwar-
ratable: which Arguments therefore come now in
place to be considered, and not before.

• Abridg p. 61.

Whether kneeling be will worship?

Arguments, bee generall or speciall. One generall
there is, which is much stood on, and will make
the way more open to the rest. It is this, in short words

Self. 2.

(1) *We are expressly forbidden to do any thing as a wor-
ship unto God, which he hath not appointed and com-
manded.*
But in this kneeling we shall doe a worship, which he hath
not appointed and commanded.

• Manuscrip. a.
gainst kneeling
Ch. 1. Arg. 1.

1 arg. ag. kneel-
ing.

Therefore, as yet we have not seen, why kneeling
To the first Proposition I hartily yeeld, onely explaining
it by distinguishing upon worship: worship is either sub-
stantiall, and spirituall, or ceremoniall, and corporall.
Substantiall I meane, that of the heart: Ceremoniall I
meane in a large sense, (e) whatsoever is performed in
bodily expression. Now the inward worship of God must
be appointed and commanded in every particularity, be-
cause it is vndergeable, and standeth in one selfe same
manner absolutely. The bodily expression must be com-
manded also; but this is done, either generally, when
God commands the whole body to doe him service, or
speciall, when he prescribeth and alloweth in his wor-
ship interchangable gestures, of standing, kneeling, or
falling downe.

• Treat. of div.
worsh. pag. 6, 7
warraunt me to
to speake.

Now then the second Proposition I utterly deny in
the latter part of it, for as I acknowledge, that kneel-
ing is an outward worship, so it is a worship, that God
hath not appointed it in his word, even in the Lords

Self. 3.

• R. 2.

Supper. And this I declare by these evidences.

Sol. 4.

First, Your selves affirme of circumstances of order, that it is enough they be required in their kind; and that in particular determination they may be varied: why then doe you contradict the great rule of your side, which is the maine refuge you haue to save your selves, when your owne reasons against ceremonies be retorted vpon you: for gesture is necessary in the thing, but variable and mutable in all religious exercises. My former Introduction (I hope) cleareth this, when you haue answered that, (something will be added to the strength of your generall Argument. Therefore for prooofe of the lawfulnessse of our kneeling, it is enough, either that the word doth expressly appoint it in "exercises of worship, or that it doth not except and forbid it in any of them, and particularly in the Lords Supper: and the force of this one answer you are not able to resist, if it had no other fellowes to backe and second it.

* As Psal. 95. 6

Sol. 5.

f Treat. of div. worsh. pag. 30.

Secondly, I aske, how you can say, that kneeling in any part of Gods worship, is not appointed by him, when of gestures (you say) that nature stands in need of a direction. And sundoubtedly it doth, although both diuine law, and humane, had therein bene altogether silent.

Sol. 6.

2 Disput. 157.

Thirdly, I desire to know, whether it be not a warrantable appointment, and allowance of kneeling, in the act of receiving in it selfe, that all the worship of the Gospell is signified thereby. Thus the disputer affirmeth vpon [Isa. 45. 23.] We see nere (saith he) (2) that the Lord makes the bowing of the knee a particular worship, and vnder the name thereof, signifieth the whole worship of the Gospell, whereunto the Gentiles should be called. Is it possible now, that this Sacramentall worship of the Supper should be incompatible with bowing of the knee?

Sol. 7.

Fourthly, God allowes in his word not onely kneeling at prayer, but adoration, and kneeling at Circum-

cision,

cision, Baptisme, Paskeover: for a bodily rite being necessary, and God not determining man vpon any one, leaues him at plaine liberty. Such allowance must by proportion be carried in the rite of the Lords Supper: (nay it cannot be said sodainly, how many things God hath left arbitrary in Sacraments, greater things then the gestures, which are orderly onely by generall rules.) Especially, looke what allowance the Iewes had for any gesture in Circumcision, and Paskeover, and we haue now for Baptisme, the like haue we for our kneeling at the Lords Supper.

Fifthly, How will you answer for your standing in the Sacrament? Oh standing is a table-gesture: (say you:) yea, but that must not serue the turne; I asseure, that standing, or sitting, is an externall, personall worship in the holy Sacrament. I can easily proue it; of your owne sayings. *The proper nature of worship (saith (b) one) is not in holinesse, and iustice; but in honouring of God; and all ceremonies, whose proper use is the honouring of God, are externall worship, as all deuinity sheweth.* Now is the proper vse of your standing at Sacrament be for the honouring of Christ, greater as proper as of such ceremonies as you oppugne, then behold the same is an externall worshipping by your owne testimony. Againe saith another, *(a) All religious Ceremonies, or Ceremonies of religion are spirituall, that is, are ordained for spirituall vses, and ends, and not for ciuill, or temporall; and therefore are parts and notes and testimonies of those thing, that make vs spirituall men; and they are parts of spirituall honour, due vnto him, that institteth the Sacrament.* Now there is nothing more plaine then, that your standing is a ceremony, or rite of religion, that is ordained for spirituall vses, and ends, and not for ciuill or temporall; and so it is a part of spirituall honour due vnto God, and consequently it is an outward worship. Againe saith the same man, *(b) All speciall things done in Gods worship, are worship.* Now if standing or sitting at the Lords Supper, for which as for

See 8.

Reply general
cap. 3. See 6.

Treat. of div.
worsh. pag. 35.

Treat of div.
worsh. pag. 5.

a matter of life and death, you so earnestly strive, be not a special thing, I am faine deceived: but that (I say you) is a special thing in Gods worship, which hath no use out of his worship. What is and not that also which hath use out of his worship? That is a strange rule: for thereof it followeth, that no gesture is a special thing in Gods worship, because all gestures have use out of his worship: that speaking in prayer is no special thing in Gods worship, because we speak in civill use out of his worship: wherefore if standing be a special thing done in the Supper, as kneeling is a special thing done in prayer, it is according to your teaching to be esteemed a bodily worship. Furthermore saith the Abridgement, (u) *All Ceremonies ordained to teach by their mysticall signification, are made parts of Gods outward worship.* This is your Proposition: and you selves also make the assumption: vnto it namely, that standing or (u) *sitting and kneeling part to the Lords Supper* and signifies many things mystically, which in due place I will shew. Therefore I will make the conclusion, that the Sacramentall gesture, which you selves doe stand on, is a part of Gods outward worship: yea to say And vnto these your sayings: I adde an argument of mine owne.

That we be carriers of the body, which is of purpose, and conspice, selected to us by the demand devotion of the soule to Gods worship, which worship is outward, as a worship of sense, or a bodily worship. But such is your sitting, such is your standing in the Lords Supper.

Therefore either of them is an outward worship. There is no question in this reason, if the Proposition be found: but let them, which can, adde *aliquid* amplius to make vp a bodily worship.

Obiect. Why, there is no adoration in your sitting and standing? I answer, that there is: virtually adoration; and suppose there were none, is there no worship? where adoration is not? That is a Paradox vnto me, as the fol-

long

long as there is a worship-ordinance, and a worshipping
soul; there also the body worshippeth; if the body (as
in Sacramentall service) be imployed and required. You
will say, this is worshipping in a larger sense. I answer,
it is not so large a sense, but your argument takes hold
of it as well as of worship-gestures, which be expresse a-
doring: for (I pray) is it not true; that we are forbidden
*to do any thing (in this sense) as a Worship unto God, which
be hath not appointed and commanded?* But now God ne-
ver appointed or commanded standing at Sacrament.

Let the Reader
* mark this
well, & I wish
my brethern to
consider.

Sixthly, But the great blocke whereat you seeme to
stumble is this, that though kneeling be lawfull in o-
ther ordinances; yet is it not so in the Communion, be-
cause it is not prescribed; you meane mentioned, as sit-
ting is mentioned. Which exception supposeth this
ground; that every application or way of using of every
worship-gesture must be grounded (at least) in some par-
ticulare and expresse instance. And then could they vse
no gesture at all in the Circumcision, Pascheover, and
Baptisme, for therein is no instance of any gesture. A-
gaine, your exception supposeth historicall acts to be ad-
equate, and of as large extension as generall rules; which
is an absurdity not to be answered. And againe you put
an hard task vpon Historians, and actors in story; for
would you haue those to set downe, or these to vse any
more then one maine gesture at one time? that which
was done is storied; yet a variable: and excludes not his
fellows.

Further will you stand vpon the mentioning of the
gesture of kneeling, when you account the most ex-
cellent gesture in the world to be but indifferent? Must in-
different things be prescribed, not onely in their kind;
but in their application particularly? for thus you speak
(7) *In prayer we kneele if we may conveniently, and in the Sa-
craments of the Lords Supper, as the custome of the Country
or necessity requireth, standing or sitting is sufficient.* (8) The
gesture of sitting being being but a matter of circumstance, and

Self. 9.

of 52.

(Manuscrip.
Chap. 2.

Mr. T. C. Repl.
pag 111, 132.
Admonit. to
the Partiam.

not expressly commanded, but of an indifferent nature, may lawfully be left, (as all other indifferent things may) and an other gesture used in stead of it, that will better serve in the convenience and edification of the Church, and that by warrant of the Apostles rule, let all things be done unto edifying, 1 Cor. 14. 26. (1) It is not of necessity to receive the Communion sitting. Nay in the name of the rest T. C. speaketh thus; I admonish the Reader, that sitting at the Communion is not holden to be necessary: so that this witnesse is in-far omnium, if there were no more.

Obiect. But these men doe not say, that kneeling is indifferent at Communion, as are standing, and sitting? I answer, if it be not indifferent, it is not, because it is vntmentioned in the new Testament, nor for any difference your assumption putteth betwixt it and other gestures, so that your selues dull your owne argument, which this exception will never sharpen againe. And you must marke the force of my answer. If the best gesture at the Sacrament, (such as you say sitting is) be but indifferent, how may you condemn another gesture in comparison with sitting, in this respect, that it wants a particular warrant? Why should ye expect of a thing in it kinde indifferent, an expresse direction, or samplar for every manner, or way, wherein it may lawfully be applied?

Self. 10.

as not at all

Moreover I adde, if kneeling be damnable in the Supper, because it is not mentioned in the new Testament in the act of receiving, then are all expressions of worship condemned also in the Supper by that reason, which are not mentioned: as first, religious lifting vp the eyes is a gesture of worship, or bodily worship; but that is no more appointed or mentioned in the Supper, then kneeling. Sure you will not deny a religious lifting vp of the eyes to be lawfull in the act of receiving. Yet you may as well deny it as kneeling vpon this reason, that it is not mentioned. Secondly, uncovering of the head is done of purpose (and I thinke) with immediate relation

to God, as it is in prayer, therefore it is a fashion, or expression of worship; but God no where appoints it in his word in the act of receiving. Thirdly, In Baptisme, what say you to the lawfulness of aspersions? the examples of the new Testament are all of immersion in Baptisme; as (you say) they be all of sitting onely in the Communion. By what law can you be allowed to sprinkle, when Scripture-examples expound the commandment of Baptisme of immersing onely? Specially immersing signifying to be buried to Christ, to be sanctified in the whole man, which significations are imported by the Apostle. And who doubts immersion in Baptisme, in many materiall respects to over-weigh sitting at the Communion? If kneeling then in the Supper be damnable, because not mentioned in the new Testament, then aspersions in Baptisme is much more damnable, especially when kneeling is instituted and sanctified expressly to other parts of divine worship in many places of holy Scripture; sprinkling is not heard of in the Scripture, but in the Ceremoniall law, which I am sure, you would not be brought under the yoke of; yea also when kneeling is a naturall gesture, but such is not sprinkling of water.

Seventhly, and lastly, let the proofes of your argument be examined in good earnest: first you bring forth the second commandment to condemne a gesture both naturall, and instituted in Gods worship, and service: but except you make a clearer exposition, such as will extend to the gesture by some other particular Commentary of the word, sure in vaine doe you tell vs of the second commandment: we make to our selues no worship of our devising; but vse a gesture of Gods appointing in nature, of Gods sanctifying in exercises of his worship.

Then you reason from Gods negative, which condemneth whatsoever he commandeth not, *Leuit. 10. 1. Deut. 17. 3. Col. 2. 18.* wherein you reason most loosely from those things, whereunto Gods commandment was punctually contrary, to that which his commande-

Sect. 12.

ment

ment, not onely contradicteth nor, but plainly warranteth. You argue from strange fire, which was vntchangeable in those times, to a circumstance, which your selves change at pleasure: from idolatrous worshipping of the hoste of heaven, and Angells, to worshipping of the true God in the gesture of kneeling: which nature, and the word both, doe allow in his worship, as may not be denied. But it is the negative you bind vpon. And I answer, that the negative is onely of vntchangeable and morall things, and so of them carryeth an vntchangeable force with it; (though the commandement be not alwayes expresse, as of baptising infants, of keeping our Sabbath, of morning and evening prayer in families, &c.) but you are not able to bring out a negative for a changeable circumstance, I dare say. If you could, all comes to one for my purpose; for the Lord commands gesture in kind, though it be sundrily determinable. Again, God commands kneeling in particular, though it be variously applicable, as conveniency, and edification permitte.

Señ. 13.

Further you say, we must not adde to Gods word, nor diminish from it, *Deut. 12. 32.* I readily answer, this cannot be meant of gestures, which the Israelites must needs vse in Gods worship, and yet of them God gaue no commandement by *Moses*. If it should be meant of gestures, kneeling is Gods generall commandement: kneeling at the Sacrament cannot be said to adde to, or diminish from Gods commandement of the gesture, when there is no particular commandement given: If there were a commandement to sit vpon occasion, kneeling adds or diminisheth no more then standing, or no more then another gesture adds to, or diminisheth from the commandement of kneeling in prayer.

Señ. 14.

But the Apostle sayes, whatsoever is not of faith is sinne, *Rom. 14. 23.* Indeed this is a Scripture in every mans mouth, and vied with more vehemency, then reason in this case: for faith is bodily circumstance,

and

and gestures, is built safely vpon general grounds, as well as in morall. and vnchangeable points, it is for the most part built vpon plain & particular testimony. Faith hath its assurance in * general rules as well as particular commands; so long as the selfe-same author of truth speaketh in both. To conclude; you compare our eating in the

* Phil. 4. 8:

Self, 15.

gesture of kneeling, with the Iewes washings, *Mar. 7.* & Popish fastings; which be condemned (you say) in their manner of vsing, though else washings and fastings be Gods ordinances. I answer, that their washings and fastings were, and are damnable, for no such respects, as condemne kneeling in the Supper; for they destroyed the very nature of Gods ordinances, and set vp (I may say) new washings and fastings in their stead; in which they placed necessity, holinesse, and merit. Neither is there any variable circumstance (like the gesture) therein taxed in these; but onely hypothetically, as the very washings and fastings themselves be supposed and condemned for abominable. But these comparisons you bring in only for illustration, & not for prooffe of any thing; and therefore I leaue them as plaine impertinencies. And so much for answer to the generall argument against kneeling at the Communion. Onely for further answer reade and obserue my generall introduction in the former part: which is selfe well considered, I hope will satisfie the doubtfull conscience in this point.

(u) *Arg. 71.*
(x) I wonder what mood Mr. W. B. was in, when he said, that kneeling hath not so much as a shew of holines in

Self, 16.
the vse of it, is treat of diu. worsh. pag. 23. Others of his side are content to giue him a shew of piety and holines, at least, by applying Colos. 2. 23. against it. But belike

Now to this generall argument, I will adde two other generall considerations, which the Ministers do stand on. First, *To mingle prophane things with diuine is sinne,* (saith (u) *M. W. B.* & *to use our ceremonies is so to mingle.* But if he mean the gesture of kneeling at the Sacrament, I deny, that the vse of it is mingling that which is prophane with diuine. Contrarily, I asseme that kneeling is an holy gesture, ioyned with an holy ordinance. And against this (that I trouble not my selfe and others about dumb shewes) *Mr. W. B.* sayes iust nothing, nor any

Mr. W. B. could prooue many things by logic, which his brethren (wiser men than himselfe) durst not stand vpon.

body

body else for him. Onely let it bee obserued, that this reason assuming the gesture not to be holy, contradicts the former maine argument which assumes it to bee so holy, that it is no lesse then a part of diuine worship.

Self. 17.

x Abridg: pag. 36. whereto agreeth propos. 2. of the modest office of conference, x Ibid pag. 44. y Sauiug fornicatio, which is mortall.

Secondly, hither may be referred, that the Abridgment excepteth against kneeling, *because (saith (w) it,) the same is not necessary; (x) for no rites ought to be used in the Church, but such as are necessary things, by direction of that place, Alt. 15. 28.* I answer, that this place speaks of necessity, nor which is absolute of the things (y) themselves; but which was occasionall onely from that time, such as kneeling is to vs vnder authority at this day. Else it is idle to say, that the Church can appoint no rites, but such as are necessary; that is, it can appoint nothing at all, or that kneeling or any other gesture is vnlawfull, except it be necessary. for so much your selues hold not euen of kneeling in prayer. But if you meane (necessary) (that, which in kind is such, but in particular determination may be varied; then kneeling at Sacrament is still safe, and your exception hurteth it not. And to this purpose, see the maine argument refuted before.

CHAP. 2.

Self. 1.

x Part 2. Cha. 2. Sect. 1.

NOW I descend to speciall arguments against kneeling at the Communion, and for sitting, and standing. And to keepe the method noted (2.) before; first, we must speake of Gods commandement: secondly, of example: thirdly, of light of nature: fourthly, of deductions or inferences out of holy Scripture.

Self. 2.

First, what expresse commandement is there for sitting? But some man may say, it was the former argument handled already, and therefore why doe I speake of it againe? I answer, that the word [commandement] is generally taken there, for any manner of appointment

ment, or warrant; but now I speake of expresse commandement for the very gesture. I will not trouble the Reader therefore, to shew him that there is no absolute commandement of any gesture in any worship of God at a'l; but for the gesture of sitting, I will tell him, It is so farre, that God expressly commands the vse of it in any part of his worship [absolutely,] that he expressly commands not the vse of it, in any part of his worship [vpon occasion.] It never came into the mind of the L^{or}, to bid his people expressly to worship him in the gesture of sitting, since the day, that he created man vpon earth, where for other gestures he doth plainly, and expressly enioyne them vpon occasion. It is false therefore that the Abridgement (a) would insinuate, that there is precept for receiuing of some Sacrament sitting. But more to our purpose for sitting at the Communion, the matter is plaine enough that there is no commandement: Christ bid his Church in the institution, to eate bread, and drinke wine, in remembrance of his death, but not to receiue these elements in the gesture of sitting.

a Abridg. pag. 56.

Hereupon, I wonder much at their (b) impudency, that are bolde to defend sitting by that commandement, *Doce this*: as if Christ in so saying, did not institute a new thing, where sitting (you say) was vsed before in the Pasleouer: as if we can interpret the commandement to *doe*, of that gesture which Christ is (c) not said historically to doe, in the institution of the Supper. As if any Grammaticall concordance, any rhetoricalall figure can admit of this fancy. Thus are the words; Iesus tooke bread, and gaue thanks, and brake it, and gaue vnto them, saying, This is my body, which is given for you, this doe in remembrance of me, *Luke 22. 19.* But *Pau* cleares the point sufficiently, *1 Cor. 11.* for besides, that he remembers this commandement without mentioning of any gesture, he doth precisely restraints the commandement in this manner. First, Iesus tooke bread and said, Take, eate, this is my body, which is broken for you:

b See H. 3.
c Perib. Affem.
pag. 39.

d See the next chap parag. 1.

This

This doe in remembrance of me, vers. 24. In like manner he tooke the cup, and said, This cup is the new Testament in my blood, this doe (as oft as ye drinke in remembrance of me, vers. 25. Whereby appeareth, that the commandement [this doe] is restrained to the bread, and the proper actions belonging to that, then againe to the wine, and the proper actions belonging to that, and this is a cleere case. Further, what an absurdity were it to extend this commandement to circumstances? for by the same licence, the time, place, receiving after Supper, &c. were enjoyned *omnes et unum*. But if Christ said, [*hoc facite*] that is sit, (which must be as full a *mandatum*, and as absolute, as for receiving the elements themselves) how dare they change Christs gesture into standing? they might as well turne the bread into jannocks, and the wine into Ale, or Beere, or Aqua-vita, as presume to doe so. But I am contented that wise men be not charged for the rashnesse of those scoo men. Let one speake who deserves to be heard the formost, (d) *Memor. sh. 2.* *The gesture of sitting is but a matter of circumstance, and not expressly commanded. Let this be considered, and so I passe from it.*

CHAP. 3.

Sect. 1.

SEcondly, I am now glad, that your order leades vs so soone to the principall matter of all, which is the example of our Saviour Iesus Christ, and his Apostles, I hope we be as much resolved as you be, that our Saviour did all things well, God forbid you should incurre so foule a sinne, as to thinke otherwise of vs, who haue all the hope of our salvation laid in the shedding of his precious blood, wherof this holy Sacrament is an everlasting memoriall, whiles the world endureth. To profane this ordinance therefore were to dally with, nay to despise and profane Christs holy blood and merits,

merits. Bee pleased therefore to judge of vs, if wee erre, as offending of ignorance, who desire with you, to giue our names for the testimony of *Iesus*. To come to the businesse it selfe; You say, Christ sate at Supper, and Christs example is to bee followed. For better order I will vnsfold this Controverſie in three *Paragraphs*.

The first Paragraph.

First I doe avow, that it is impossible to demonstrate, *Self. 2.* so as the Conscience may infallibly build thereupon, that eyther Christ or his Apostles sate in the Eucharist. call supper. To this purpose I will describe the course and order of the Pasconer, and Supper as the Evangelists set it downe.

But first, I will touch vpon the question, whether they *Self. 3.* had three suppers together, as many doe thinke, *viz.*

The Paschall, a Common, and the Eucharist. call Supper:

Of the Paschall, and Eucharist. call supper there is no doubt to bee made; but all the doubt is, whether they did also eate of a common Supper betwixt the Paschall and Eucharist. call. They which thinke that they did eate a common supper doe ground * principally vpon *Ioh. 13.*

as I take it: Where it is said, *Discepas pascha, Iohn, 13. 2.*

Christ rose from Supper, *Vers. 4.* washed his Disciples

feete; *Vers. 5.* &c. and after sate downe againe, *Vers. 12.*

And after all this was the eating of the soppe, *Vers. 26.*

compared with *Math. 26. vers. 21. 22. 23.* So they

would make that eating of the soppe, to bee the common

Supper, the Eucharist not being yet instituted. To speake

my minde in this thing; I suppose a supper in our vse of

the word; is a competent meale, and to call them three

Suppers to the common people, makes them to muse and

maruell what should bee the matter. I despise not what

the Learned deliuer out of the fewer writings for instru-

tion in this case; yet for vnderstanding of the sop I cast

e I see other grounds they haue, but I thinke they are not worth answering.

[Exod. 12. 8.]

mine eye rather to the institution of the Paschever, which was commanded to bee eaten ^e with bitter hearbes, which this soppe or sauce, or whatsoever it was, was probably made of. I doe perswade my selfe, that our Saviour CHRIST and the Apostles did eate of this sop, before he rose from the Table to wash his Disciples feet, (though it bee not mentioned before, nor had beene at all, but by the occasion of *Judas* dipping) and that this eating after was but a continuation of the Paschall supper in eating both of the flesh and hearbes; which stands with much better reason, then for the mention of a meere sop or sauce (which might very well be made (partly at least) of the instituted hearbes) to set vp another common supper. Some call the latter a second seruice, but they might aswell call it a distinct supper, for no second seruice belonged to the Paschall supper, wherein the flesh, and the hearbes were, to bee eaten together. I but what shall bee said to *John*, 13. 2. Supper being done, he rose, and fare, and eate afterwards againe. I would thinke it better to vse a mitigation of the phrase, then a middle, or common supper, in this manner; [supper being ended] that is, [supper being in a manner ended.] According to like manner of speaking in the story. As they were eating, IESVS tooke bread &c. that is, when they had done eating, as *Luke* and *Pau* expound it. *Luke*, 22. 20. *1. Cor.* 11. 25. Besides it is said hee tooke the cup after supper; then it seemes, the foregoing supper was but one; and indeed *Luke* in the quoted chapter mentions no more, and then addes, he tooke the cup after supper. Also I see not the conceite of common suppers in the old testament so much as intimated; nay, the Paschal lambe was appointed to be supper enough of it selfe, for if it were too much for one family, neighbour houses might ioyne, and if notwithstanding, any of it were left till morning, it was to bee burned with fire, *Exod.* 12. vers. 4. 10. This order doth exclude a common Supper

I know there
is other an-
swere made by
some, but this
seemes fairest
and soundest
to mee.

x. id. to 60

ex. suppositione. Moreouer, it is to bee thought, that a whole

whole Lambe with bread and hearbes enough might not suffice twelue, or thirteene men; especially, when they were to let nothing of it remaine vntill morning? I adde, that a iust collation of the Euangelists will euince that there was but one Supper. And lastly, it was most like, that the Eucharisticall supper was eaten next the Paschall, into whose roome it immediately tooke place. And surely the distinction by a common Supper would darken to the Apostles the cleerenesse of the succession of it. This *obiter* of this point, which I deliuer (vnder correction of Learned men) to make my discourse following somewhat easier to bee conceiued, and not to aduantage my selfe in the Controuersie; wherein (I thinke) it doth neither helpe, nor hinder. And now I will shew by the storie of the Euangelists, that Christ and his Apostles are not said at any time to vse the gesture of sitting in the Eucharisticall Supper,

Thus then I put all the foure Euangelists together *Scilicet. 4.* from the beginning of the Pascheouer, to the institution of the Communion.

^a Mark.
^b Math.
Luke,

^c This Cup I
doubt not to
be long to the
Paschever,

All this seemes
to be occasion-
ed by their
strife, which of
them should be
greatest men-
tioned in Luke,
22. vers. 24. &c
though it bee
set after the in-
stitution of the
Eucharistall
supper.
So is Christs
speech of the
traitor which
was vsed in the
latter end of
the Paschever.
vers. 21. 23.

^d Luke 22.
vers. 20.
1. Cor. 11. 25.

[The Discip. did as Iesus had appointed them,
and they made ready the Paschever,
And When the euen or houre was come, bee
^a comes With the twelve, and ^b sate
downe with them,
And he said vnto them I haue desired to eate
this Paschever with you before I suffer,
For I say vnto you, I will not any more eate
therof till it bee fulfilled in the kingdome
of God.
And he tooke the ^c Cup, and gaue thanks,
and said, take this, and diuide it among
your selues,
For I say to you I will not drinke of the fruit of
the vine, vntill the kingd. of God shall come.
Then Supper being ended (that is) [In a man-
ner ended]
Iesus riseth from supper, layd aside his gar-
ments, tooke a towell, and girded himselfe.
After that he tooke water and washt his Dis-
ciples feet (vsing some conference there-
vpon)
Then he tooke his garment, and when bee was
set downe againe [he perswades them to
humilitie]
Now as they sate, and did eate, he said Verily
I say to you, one of you shall betray me, &c.
So Iudas hauing receiued the sop went inmo-
diately out, and it was night.
Therefore, when bee was gone out, Iesus said,
Now is the Son of man glorified [wisho-
ther heauenly sayings.]
Lastly, [after ^d Supper] Iesus tooke bread,
and blessed, &c.]

Heere

Math ch. 26	Mark ch. 14	Luke ch. 22	Iohn ch. 13
Verses	Verses	Verses	Verses
19	16	23	
20	17	24	
		25	
		26	
		27	
		28	
			4
			4
			5 11
		12 17	
21 25	18 12	21 23	12 29
	They are said to sit on ly in Mark at 11. 18.		30
			31 35
26 &c	11 &c	19 20	

Heere it is said now that they sate at Paskeouer: and after Iesus rising vpon occasion is said to set him downe againe. And this was before the mention of eating the sop. But there is no word of the gesture, which was vsed by them at the institution, and participation of the Communion. And some of the Ministers doe confesse that it is but a probable thing, that they did not alter their gesture. I graunt them no lesse, that it is more probable, then any other gesture. But what (I pray) am I worse for yeelding a probability of their sitting, or you better? It is new logicke, if probabilitie should inferre necessitie. That is but a weak foundation of faith and comfort either for doing, or suffering. Which are assured that Christ sate without all doubt; finding it in his written word though here be not a word written to shew it; what should I say to them, but reiect their audecioussnesse? For as I will deeme no thing, which in my conscience I iudge to be likely, for to helpe my selfe in this controuersie: So it is too much presumption in any, to avow for certaine, that which cannot bee defined. *But the Euangelists (you say) mention not the supper gesture, because they write as of a thing knowne.* Notably helped out! The Communion-gesture was a thing more knowne, then the Communion it selfe was knowne! besides, was not the Paskeouer-gesture knowne? Yet the Euangelists doe make mention of that, and if you will haue a common supper; they make mention also of the gesture of it; and yet the onely Communion-gesture might be knowne by imagination. Yea, but say you, a Table-gesture is vndoubtedly implied. But this defence supposeth the countrey Table-gesture necessary to the supper, which I doe forever deny. But you dele somewhat roundly with vs. For first you prooue, that Christ sate, because sitting was a Table-gesture. After you will prooue, that a Table-gesture is necessary, because Christ sate. But I tell you, that you can infallibly assure no mans conscience, that Christ and his Apostles sate at

Sect. 5.

See t. 5. p. 48. & 5.

See

m Perib. As-
sembl. pag. 39.See Arg of a
Table-gesture,
answered after
ch. 5.

• Perib. Ac-
sembl. pag. 36.
Summary 185.

¶ Luk. 22. 20.
¶ 1. Cor. 11. 25

¶ Namely, that
sitting, which
was vsed to the
Passouer.

Self. 6.

the last supper. But you vrge that the Euangelists say, as they did eate, Iesus tooke bread. &c. ° It whiles they did eate, then whiles they did sit; sitting and eating being conjoynd. *Mark. 14. 18.* I answere, that this manner of pleading shuts the Scripture out from expounding it selfe. For, [as they did eate] is plainly expounded by *1 Luke* and *1 Paul* [after they had done eating] and are you of mind that the suppers were mingled together? I doe not thinke that in good earnest you are. Well then if you will reade [whilst they did eate Iesus tooke bread &c.] thus [after they had done eating Iesus tooke bread &c.] Then your sequell may bee proportioned in like manner: for in stead of saying [if whiles they did eate, then whiles they did sit] you might say as truly [if after they had done eating, then after they had done sitting] and sure you would take no great content in the fruite of this reasoning. But you say learned men doe grant they sate at the last supper. But I thinke they grant no otherwise then any body will grant; namely, that it is a probable thing they sate. It any doe grant further I would not be discouraged by the name of learned men; let reason moderate amongst vs all. In a word, durst you be sworne, (if you had a lawfull calling to sweare) that Christ and his Apostles sate, as if you had beene an eye witnesse? Durst you lay downe your life vpon it? Can you giue vs any other prooffe, then your perswasion of his abiding in the gesture of the Pascheouer? It is good, not to be too resolu'd, except you had a word to build on: And I will backe mine aduice with some considerations, which I propose vnto you.

You know, Christ did many things, which the Euangelists had neither power, nor purpose to set downe. *Ioh. 21. 25.* Nay many of the signes that Iesus did, are not written. *Iohn. 20. 30.* Partly it was impossible, partly vnecessary that they should be written. Might not now the gesture of the Sacrament bee omitted much more, of purpose omitted by the wisdome of the Spirit?

rit? Possible and easie was it for the historians to haue expressed the gesture, but God did not appoint, it should bee necessary to his Church? Who otherwise (if it had pleased him) could haue dictated to his Amanuenses or Penmen, this passage of the gesture in the Communion, aswell as in other seruices so many times in the Bible. Yet he did not, he would not doe it.

2. Dare you avow definitiue, that in Homogeneall *Self. 7.* actions storied together the gesture expressed of the former, imports certainly the latter, vnexpressed. What say you to *Nehemiah. 8.* The Priests stood, vers. 4. and the people stood in their place. vers. 5. 7, so there was reading in the Booke of the law distinctly, vers. 8. Can you now affirme that the Priests and people stood thus therefore, when immediately after, they read in the law day by day, vers. 18. It were (I thinke) no great wisdom so to determine. Again, all the congregation made booties, and sate vnder the booties, so as since the dayes of *Ioshua* the Sonne of *Nun*, had not the children of Israel done so, and there was very great gladnes. *Nehem. 8. 17.* Are you able to say now, that the people out of doubt changed not the gesture of sitting, whiles they were vnder the booths, any time of the day. I meane vpon Homogeneall occasions; because it is said, at that feast of Tabernacles, they sate vnder the Booties. Again, *Paul* and the Christians sate downe, and *Paul* preached vnto the women, amongst whom *Lydia* was one, who (as appeares) at that preaching was conuerted, and Baptized. *Acts. 16.* Vers. 13, 14, 15. Now I aske, if you can make good, that this Company sate still after this preaching was broken off, also in the administration of Baptisme? Perhaps I could giue you many like examples, which I take to bee parallell, and pertinent (namely in the maine matter which I desire) to this our case of the two Suppers.

Sect. 8.

3. Obserue the dealings of the Euangelists in relating the gesture of the Passeover. It is at three seuerall points, or sections of time mentioned. As at first sitting downe, *Math. 26. 20.* Then after washing of the disciples feet sitting downe againe, *Iohn 13. 12.* Lastly vpon occasion of Christs speech of Judas treason. *Mark. 14. 18.* [as they sate, and did eate, Iesus said; verily, I say vnto you, one of you, &c.] and yet it is not so much as once mentioned in the last Supper. If you say the Euangelists needed not to mention it in this. Much lesse (would one thinke) needed *Mark* to mention it in that, a third time. Let not the good providence of God bee sleighted in this passage, which worketh nothing in vaine.

Sect. 9.

* The *Diff.* 1
sayes Christ
made a Sermon
betwixt the
consecration
of the Elements
and distributi-
on. *Diff. Pag.*
116. he meanes
only, because
Christ saies,
Take, eate, this
is my body;
which is giuen
for ye, this doe
in remembrance
of me. And yet
therevpon hee
sayes more to
shew, what in-
formation, in-
struction, in-
junction,
prediction,
Christ vsed in
that Sermon,

4. It weakens not a little your supposition, that there was a great *intervalum*, or distance of time betwixt the Passeover and the Supper. As may appeare, *Ioh. 13. 31. &c.* Where our Saviour is said to preach an heavenly Sermon vnto the Disciples, before the institution tooke place. And surely that which is written therefore is but an * abridgement of that, which was spoken by Christ himselfe. And let the history of the Euangelists be considered in other places, who doe remember many things, which at first sight one would thinke fell out together, which were yet farre sundred from one another in time; as exact comparing of them doth witness. And howbeit I will neuer deny that I thinke it likely our Saviour, next after the Passeover descended to the institution of the Supper; yet I cannot bee certaine; that hee so immediately descended thereto, as that he did not change his gesture in the meane while; except the Holy Ghost had expressly declared so much, and had not on the other hand expressly shewed a great space of time spent in the interim, which might occasion greater changes (though vnwritten) then of the gesture.

5. And

5. And this is the lesse hard to conceiue, if wee obserue, that as there was a new action, so there might be new expressions taken in hand. For first, the Pascheouer must bee vtterly finished; and no doubt solemne Thanks-giuing vsed after the manner, though it bee not mentioned. And then after, a new blessing of a new-ordinance was to begin. And this note wants not it vfe, especially if wee doe minde that the bodyes of Christ and his company were satisfied with the legall Supper; and therefore, the latter banquet of Bread and Wine required not a common and formall sitting, feeding, and filling, not being thereunto ordayned; but rather to be vsed by the beholding of the Elements, taking, and casting of them, for commemoration, and representation of Christs death.

6. I thinke I may say, that there was as much likelihood of the Iewes standing at Pascheouer from *Exod. 12. 11.* as of the Apostles sitting at the Communion. Yet learned men deny, that, that can be proued certainly, because it is not exprest; therefore, why should there not be as much liberty in this case? Or if the gesture of the Pascheouer was first standing, surely Christ who varied from the Old gesture in the same ordinance, might as well doe it (I suppose) in the celebration of a diuers. Or, if wee might admit the iudgement of some men, whom your selues doe mention, (which yet indeed is contrary to the plaine text) that Christ stood at the Pascheouer, and afterwards sate downe at the Communion: then the matter were cleere enough, that the gesture was varied. But though I beleue not, that Christ stood at Pascheouer, because it cannot bee said without offering of violence to the text, yet the gesture of the last Supper might bee varied; because, it may be said and thought without offering of any such violence. At least you see, it is no new conceit of mine, that the gesture might be changed in the Suppers.

* Yes in the very Pascheouer there (some part I read of it) Christ is said to seeme not to sit. *Luk. 22. 13. 17. u Perth. Assembl. pag. 36. Surney, p. 184.*

sed nonne sancti spiritus loci, quibus...

7. Lastly,

Self. 12.

7. Lastly, because all the strength of your opinion that Christ sate at the Eucharisticall Supper, lyes couched within the narration of the Pasceouer-gesture; it is worth your meditation to obserue, that the Holy Ghost sets it downe in the Pasceouer, with no intent to instruct you in the supper. Doth not S^t. *John* make this to appeare? Hee mentions the gesture of the Pasceouer as much as any Euangelist; and yet speakes not so much as a word of the Communion it selfe. Is it likely now, that his intent was by expressing the gesture in the Pasceouer, to notifie the gesture of the Communion? Againe, goe to S^t. *Matthew*, S^t. *Marke*, and S^t. *Luke*, they set downe the gesture in the Pasceouer also, and then they come to the Communion, but then they omit our Sauiours rising from Table, euen as a thing which was not. I pray you they which say Christ sate at Pasceouer, and so passe to the Communion, is it their purpose to import the gesture of the Communion when they purposely omit how the gesture was so long changed betweene?

Self. 13.

All this which hath been said doth certainly declare the vncertainty of the gesture of Christ, and his Apostles at the last supper. Therefore I cannot but much wonder at our learned brethren, who haue diligently searched into these things, that they dare bee leaders of the people in this opinion, as vndoubted that Christ and his Apostles did sit; when the case is cleere enough, that they cannot tell. But my brethren will say perhaps, that I would insinuate that Christ kneeled, and then they will please to jest vpon me, as the Replyer * doth. Fare full *John of Rochester*, who dares insinuate to his Reader, that for ought appeareth in the text, the Apostles might kneele. Truly, they may easier helpe themselves before the common people, or forestalled mindes by jesting, then by sound reason. I am not ashamed to say as much as the Replyer sheweth that, that whereas all the Euangelists doe of purpose, and as it were by common consent passe over the gesture in deepe silence, and that the same cannot bee deter.

* Repl. partic.
to B. Mort. pa.
36.

determined by any supposall infallibly, which I doe know, it might bee eyther standing, or sitting, or kneeling. The Apostles might as lawfully fall downe at this time, as it is no absurdity to say they worshipped Christ another time, when hee made himselfe knowne vnto them by breaking of bread. *Luke*, 24. 30, 31. But I am farre from going about to proue they kneeled, onely my meaning is to shew, that no man by force of the story is able to disproue it. And so I say for the gesture of standing; I will say no lesse for sitting (which I deeme most probable) and the Repliers charge of * audaciousnesse x *Page. 34.* doth mooue me nothing at all. And because the Replier calls this audaciousnesse, I doe challenge him for Gods cause, and the instruction of many, who desire vprightly to learne; to bring vs forth some demonstratiue euidence, if hee can tell what, that neuer heard of any to this houre; else hee must giue me leaue to tell him, that he is the more audacious in so penurious a case, to giue his tongue so much liberty. And so much for my first *Paragraph*, that it cannot bee infallibly shewed that Christ, and his Apostles sate in the Eucharisticall supper.

Onely this I may adde, that if a word had bin vsed by *Sect. 14.* the Euangelists to note our Sauour and his Apostles gesture at the Eucharisticall supper, yet (so as it might haue bene declared.) their precise gesture might haue remained notwithstanding still vncertaine. This is true that Scripture. speeches of gestures bee many times one put for another; or two named together for one manner of carriage. See *Louis*, 18, 23. Where standing and lying downe bee confounded together. So be standing, and kneeling also, 2. *Chron*, 6. *Salomon* stood before the Altar, and spread forth his hands, *Vers*, 12. Vpon the scaffold hee stood, and kneeled downe vpon his knees, and spread forth his hands, *Vers*, 13. So *Mary* stood at Christs feet, whiles he sate vpon a bed at Supper, *Luke*, 7. 38. Yet it is not incredible that the she was vpon her knees, or sitting vpon the outer side of the bed, specially if the bed (which
is

f *Verib. Af-*
sambl. pag 38.

g *Calu. in Luk.*
10. Mal. 13.

h *Pag. 104p. 1.*
Self. 9.
i *Mr. Nis.*

is vncertaine) were lowe, (whatsoever some ⁱ say to the contrary) for besides kissing; and anointing of Christs feet, shee washed them with her teares; and wiped them with the haire of her head. So sitting in ashes, which is said of *Tire*, and *Sidon*. (affirmed also of *Iob. Iob. 2. 8.* and *Nineveh. Ion. 3. 6.*) Calvin interprets to be no other then prostration or lying along; *Verbum sedendi* (saith ⁱ hee) (and note it is *sedendi*, and not *discumbendi*; for if *sedendi*, then *discumbendi* much more.) *Significat prostratos humi jacere, quod miseris ad lucum suum testandum conuenit, sicuti ex compluribus Prophetarum locis patet.* Also, when I ^h alledge *Danids* sitting before the Lord in prayer, a reuerend Minister ⁱ tells me, that was no sitting, but onely notes his presenting himselfe before the Lord. So if, sitting had beene mentioned at the Communion, I might say, it might bee vsed eyther for presenting; or setting themselves at the table; as wee say an Armie sits downe in such a place, that is, there it pitcheth and resteth. Or else, for some other gesture of the same kinde, or like such a gesture as vnto which vsed more or lesse it was onely adioyned. But for my part I would not make the Scripture vncertaine, in speaking of gestures, otherwise then as we must expound it, *Quoad fidem. historia.* And indeed I doe not need to expound what Christ and his Apostles sitting might meane, because they are not said to sit at all at the Communion; as I haue shewed in this Paragraph.

The second Paragraph.

Self. 15.

IN the next place, granting for the present, which you so much desire, that Christ and his Apostles sate at the Communion; yet is not the strictest of you, a follower of their example, in their gesture of sitting. Their sitting in the position of the parts of the body was as farre from your sitting, as fro our kneeling. It was a very manner of lying along, which is vsed in those Easterne Countries

tries even vnto this day. Yet it pleaseth you to determine that (y) *it was not a lying along, but a sitting, though leaningly.* As if that leaning posture was not a kind of lying along; but the matter is not great whether you call it this or that; for the thing it selfe will appeare to him that well considereth, that there was more lying in it then sitting; though the Iewes called it sitting, as they were wont for the most part to call such gestures as they vsed when they were eating at Table. Howsoeuer, to proue they saie but somewhat leaningly, you reason in this manner, *For else (say you) what use could they haue of Tables, yea of Tables of some height from the ground?* I answer, the height of their Tables doth not deny their lying along, so long as their beds were also of some height equall vnto them. Nay what if their beds were higher then their tables, sure then they might very well lye along. Let the *Scotchmen* speak what they haue read, and obserued. *The beds (say they) of the rich and wealthy were so high, that it behooued them to ascend by steps;* whereby appeares, if you will not call it lying along, it was much inclined to lying along. And I dare say, that the same gesture called sitting, among them, when they were eating at tables, was called no kisse among them then lying, if it were vsed, and applyed to resting and sleeping; nay, it was called lying among them sometimes, when they were eating at tables. And for our parts we would call it lying without question in the vse and opinion of our country language and gestures. Which will better appeare if we consider.

1 The Greek words which be vsed of the gesture of our Saniour Christ, and his Apostles at the Pascheouer. The first is, *κατακλιθαι*, *Math. 26. 20. Mark. 14. 18.* The second is, *κατανύσσειν*, *Luk. 22. 14. Ioh. 13. 12.* Now to passe the radicall signification thereof, (which yet is knowne to bee lying or falling downe) let vs see how these words be expounded in the new testament it selfe.

And

And one speech, whereunto both words bee referred may suffice for this. One of the Disciples whom Iesus loued [was *ἀγαπητός*, *Ioh. 13. 23.* *ἀγαπῶν*, *Ioh. 21. 20.*] in Iesus bosome. You cannot translate, hee sate in Iesus bosome. And in *Iohn. 13. 25.* the meaning is declared plainly by [*ἵκνωτο*,] *Iohn* was [*lying on*] the breast of Iesus. And in severall for *ἵκνωτο*, there is an instance in *Mark 5. 40.* to shew its signification to bee some manner of lying, where is said, that Iesus entred in (*ἵκνωτο* *αὐτὴν ἀνακλῖναι*) where the Damsell was lying. And there is great likelihood shee sate nothing at all. (as wee call sitting) for she was then dead.

Self. 17.

2 See *Amos 2. 8.* They lay themselves downe upon clothes, layd to pledge by euery Altar, and they drinke the wine of the condemned in the house of their God. That is, they eate and drinke at, and before their Altars, as they lyedowne vpon beds pawned vnto them. So *Chap. 6. 4.* they lye vpon beds of Inorie, and stretch themselves vpon their couches, and ease the Lambs out of the flocke, and the calves out of the midst of the stall. And ver. 7, The banquet of themselves stretched themselves shall bee removed. I pray you looke vpon these places with an impartiall eye, perhaps you will obserue, that they were wont to lay in those times, they lye at meate, as well as they sit at meate, though this latter be most vsed in Scripture.

Self. 18.

* As for the law of eating with their shooes on their feet, *Ex. 12. 11.* that was only for that Passouer in Egypt to depart.

Self. 19.

3 They vsed in their feasting to plucke their shooes off, before they lay downe; nay, it seemes in the Passouer * Christ, and his Apostles did so, as appeareth, *Ioh. 13. 5.* Now this was done to keepe their beds faire, which they laid their feet on, according to the fashion of those Countries, so *Calvin in Ioh. 13.*

which must be eaten in-haile by the children of Israel, and as ready

4 Their lying is punctually described to bee in this manner. The foremost layd his feet along behind the backe of the second, and the second leaned into his bosome; and so in that fashion round about the table subordinately.

dinately. This to be so appeareth, first, by your owne
 confession full enough. Secondly, by the harmony of
 learned mens judgement. Thirdly, by the testimony of
 of Scriptures; *Mary* is sayd to stand at Christs feet be-
 hind him, as hee sat or lay vpon a bed at meate. *Luke*.
 7.38. Lastly; Reason helpeth also in this matter. For,
 considering the roundnes and circular winding of their
 tables and beds, and lying in one anothers bosome, it was
 comédious both for roome and ease to sit with their feet
 behinde the backs of their fellowes.

5 I will adde what is said of the Iewes gesture in eating
 the Passover, as your selues cite *Scaliger* producing it
 out of their rituals. The Iewes were wont to speake in
 this manner. *Quam diversa hac nox a ceteris noctibus;*
quod in alijs noctibus semel tantum lavamus, in hac autem
bis. Quod in reliquis noctibus comedimus sine fermentum, sine
Azimum, in hac autem omnino azima. Quod in reliquis no-
ctibus vescimur steribus omne genus, in hac autem vtrius.
Quod in reliquis noctibus tam edentes, quam bibentes vel se-
demus, vel discumbimus, in hac autem omnes discumbimus.
 How farre different is this night from other nights?
 other nights wee wash onely once; but this night
 twice; other nights aswell eating, as drinking. we either
 sit [vpright] or sit [leaningly. or lying along] but this
 night, we all (onely) leane or lye along by which words
 cleere that *discumbimus* can note no lesse then a great mea-
 sure of leaning, or leaning in a manifest degree; being dif-
 ferenced from *sedemus*; and which they chose, as a dis-
 tinct gesture, of purpose, yea of conscience it seemeth,
 and of greater fitnes to an holy ordinance; and of purpose,
 conscience, opinion of vnfitnes avoyded, and reiected the
 other.

Out of the premises I affirme, that their gesture at Passe-
 over, was no other, then a kind of lying along. For what
 can it be else, I pray, laying ones head in anothers bo-
 some (which bosome also is sciured decliningly) and his
 feet againe laid out at length over the bed, and withall his
 body

*b Perib. Af-
 sambl. pag. 38/
 c Calvin Cr
 Ber. in loh. 15.*

*d Psal. 128;
 3. Incircum-
 mun/a tua;*

*Self. 10.
 e Perib. Af-
 sambl. pag. 35.*

Self. 21.

x m m m

x m m m

x m m m

x m m m

x m m m

x m m m

x m m m

x m m m

x m m m

x m m m

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body bearing or resting vpon one side in a matter, and not according as sitting hath its denomination with vs. And consequently I dare inferre and auouch that our Sauiour Iesus Christ intended not that his, & his Apostles example in their Basseine country (*discubitus*) should be imitated of vs, or become to vs an example to rule our gesture.

Scit. 22.

Scit. 22.

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Scit. 22.

Scit. 22.

For first, hee knew and fore-knew the gestures of all countreyes, and times. *Discubitus* was proper to some countreyes, but an vpright sitting was and is common to all countreyes, euen the Iewes themselves vsed it ^{it} ^{anciently} altogether. And for later times, *Scalis*. *gers* speech out of their rituals before sheweth; that in their feastes, or meales, they did vs sometime *discubitus*, sometime to sit vpright. If therefore Christ would haue purposed an exemplary sitting, he would haue vsed common sitting (which also the Iewes sometimes vsed) and not a speciall gesture of some Countries.

Scit. 23.

Scit. 23.

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Scit. 23.

Scit. 23.

2 How could the gesture of Christ be a patterne of sitting, and not a patterne of lying along; if it most needes bee a patterne? It was nearer to lying along, then to vpright sitting; nay you cannot shewe, that it had any one point from the head to the soote of our small sitting at all in it, the vpper part of their bodies was bended quite downe, their nether part lay out along, and the whole body rested vpon the whole, as in lying along, and not vpon some severall part, as in the gesture of sitting. So out of the names of Languages, not the matter it selfe, you frame an example of imitation, but where an example is visible, reason teacheth that the imitation of it may be judged by the eye.

Scit. 24.

Scit. 24.

Scit. 24.

Scit. 24.

Scit. 24.

Scit. 24.

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Scit. 24.

Scit. 24.

Scit. 24.

Scit. 24.

3 It is incredible that our Sauiour should giue such a gesture vnto vs for our patterne, which is justly esteemed ^{*} indecent amongst vs; nay which is worse at this time, then other gestures (as your selues determine) of our owne chusing. To what purpose is this wast of a patterne then? Nay, I suppose you would thinke it a sinne to vse the precise gesture of our Sauiour Christ,

* Calvin in
Ioh. 13.

Christ, if you did throughly know it; verily such a patterne is little beholden to you: shall a counterfeit ad-
umbration carry the praise away from the prototyp? And if you were lawmakers you would not allow by act the precise gesture of Christ; that were but (1) apish imitation as the Scotmen teach; and against common sense as (m) the disputer teacheth. Surely then why doe you talke of Christs example, the precise exemplarship whereof your owne mouth, and action destroyeth.

Fourthly, & lastly, yet for all this Christs gesture is an example still; but wherein lies the mystery of it? Is it to be so. lowed as lying, or leaning? you say, no. Is it to be followed onely as a gesture? Simply, no; for then, *no nomine*, kneeling would thrust in. Is it to be followed as the *lawes* table-gesture? no simply, for then it should be precisely retained. Is it to be followed as a gesture fit for diuine worship, as the *lawes* seemed to vse it, which would not [*sedere*] but [*discurrere*] in eating the Pasche-over? No, no, no. Then kneeling runs in againe: what then? Why, poore, this is all; (n) *as a Prince is onely tyed to the equity of the lawes iudiciall, so are we tyed to imitate Christ out of regard to equity, not alwayes for outward forme, and circumstance.* And what is that equity, I desire to know? I thinke they meane this, that as *discurrere* was a gesture vsed then at meate? so respectiue such a gesture imitates it, which is vsed with vs in eating of meate. But first, if equity be all, then the gesture it selfe is really void, as are the temporary iudicialls. Secondly, the equity of a table-gesture is not so great, as the equity of eating according to peace, eating for edification, which is the chaffe of a Country table-fashion to this whear. Thirdly, by this learning, standing may be an imitation of sitting, & lying; & so mutually each of every one in some case. Yea I grant it may be so, but so our kneeling will also be an imitation of Christs sitting.

Fourthly, you know there is no warrant for such a fancie-loose imitation: why should you not follow

Christ's example precisely in every point of the gesture, as much as you doe vnderstand it. You tell vs, we haue liberty to vse a table-gesture: but I heare you to say nothing for prooffe of taking this * liberty. You alledge against vs: *Be followers of Christ, and of good men.* Well, and doe these commandements (extending as you say to the gesture) reach but to the one halfe of it? Shew (if you can) why ye are not commanded to follow the *n* in *ipssimo discubitu*? You cannot shew it but vpon our grounds, and destroying the whole force of building vpon his example. What? can a Countrey fashion pick the Locke of a good example, and let the gesture loose out of Christ's teacher? then why should not all goe (I pray) as well as any part? doe not pull a poore gesture in peeces, let the head haue his appurtenances. But methinks you might plainly see, that by this shift of a Countrey fashion, overweighing Christ's example, you make his gesture but a poore circumstance. then why should not the number and vse of their fingers be vrged also as necessary? but the truth is, that as taking with the hand is necessary, but it is not necessary which hand, or how many fingers we vse: so maine gesture is necessary, but it is not necessary which gesture, or what circumstances of the same gesture we vse.

Self. 27.

The short of all this, you doe not stand or sit vp right, because you haue Christ's example, for it is manifest you haue it not, but because you haue private reasons of your owne, which doe allow the gestures you vse not onely good, but also for the present better to you then the gesture of Christ himselfe, so you tosse and tumble Christ's sacred name (blessed for ever) vp and downe, and fill the eare with the noyse of his example, when in prooffe you be as farr from following of it, as we: you vse gestures, which you deeme meete to receiue meate in when you sit or stand: and so doe we when we kneele, Onely you deeme gestures more, which are dally gestures at meate, and we deeme that good also in this spirituall feast, which differeth from the ordinary. This is a goodly illue: but this matter is all gone already into the

the argument of a table gesture. So according to the renour of this Paragraph, it appeareth, that never a man in *England* doth imitate the precise example of Christ in the gesture of the Supper, neither was it his meaning to propose vnto vs, such his gesture, for an example to rule the Sacramentall gesture vnto posterity.

The third and last Paragraph.

IN the last place granting for the present, that our Saviour Christ sate, even as you doe, and that at the Eucharisticall Supper; yet was it not the purpose and will of Christ, that we should make his example therein an everlasting rule; so as in the act of receiving the sacramentall bread and wine, we should be bound to follow him and his Apostles in their bodily gesture. This I will prooue by and by; onely first I will prepare the way by the considerations following.

First, then the actions of good men mentioned in Scripture are of two sorts. First, some are morall and necessary, were such even to them. Secondly, some circumstantiall and mutable, which they might haue done, or left vndone vpon occasion. Now that cannot in it selfe be necessary vnto vs, that was not necessary to them in the same case; for a good mans example cannot make a mutable thing to become vchangeable, and necessary, for this would draw on a contradiction with it, that the same thing may be mutable and immutable, being diversly commended by good examples vnto vs: or a contrariety, when two men by practising of the same service with incompatible circumstances, doe affront one the other, by contrary determinations, which yet (like the *Modes and Persons lawes*) may not be altered. If therefore the gesture was ever a mutable ceremony in Gods service in generall; and sitting in the Supper (a) mutable vnto Christ, and his Apostles; then behold it remains
 (a) I mean not in regard of Christs sovereignty, but vpon common reason,

maines still a mutable ceremony even to this day, they leaving it no otherwise unto vs; but as they found it. Let no man be so vaine, to object here the Sacraments which Christ instituted, for they be necessities, and substantialls; the gesture is onely a necessary meane in its kind, but variously determinable, for the fitting celebration of them.

Ser. 30.

Math. 26. 26.

Secondly, Christs binding pleasure cannot possibly be fetcht from the historickall relation of his vsing a variable gesture but one time; nay when it is vsed many times in one gesture, it bindeth not; as Christ saie daily (p) teaching, yet the Preacher is not bound to sit in preaching at any time, by Christs manner of preaching; much lesse are we bound, when it is storied of Christ, that he saie at Supper but once. If he had continued vpon earth to receiue this Sacrament among his Disciples, by it selfe, without the conjunction of any other meale, it is hard to say then, what gesture he might haue vsed; he might haue kneeled, or stood, as well as saie, for ought I know. No other gesture is storied but sitting, (supposing that in this Paragraph) because our Saviour receiued the Sacrament no other time but once. Verily if sitting were never so variable, no other maner gesture could be practised with it at the same time. He must either stand, or sit, or kneele, or lye downe. You will confesse, in proccesse of time he might haue taught his Apostles and others to stand, and I will say likewise, he might haue taught them to kneele. Well, this is all, I would propose to your thoughts, that our Saviour instituting the Sacrament could vte but one gesture that time, but this excludes not other gestures, which had beene mutually and interchangeably variable from the beginning. And marke this well, that no doubt our Saviour would haue put a note of immutability vpon his gesture, if he meant to put vpon vs the strict imitation of it; considering no gesture was obligatory in the Church by example, say I say, not so much as (absolutely)

lutely) by commandement from the creation of the world, that is for the space of 4000 years (*plus minus*) together.

Thirdly, a good example is followed two wayes (1 *Self. 31.* learned the distinction from you:) 1. according to the outward forme. 2. according to the mysticall meaning or spirituall instruction of it. So a translatour follows his authour, if he keepe his true meaning, though he doe not scavily bind himselfe to his words. Now the meaning of mutable circumstances is fetched from the equity of them. Therefore I sweare not from Christs example even in the gesture of kneeling, if kneeling hold proportion with the equity of his sitting. Thus you please to (9) plead for your *standing*; that the Church in using it, doth not sweare from the example of Christ & his Apostles: for though it be not the same gesture (you say) that they used, yet it is well knowne to be of the same kind theris was (that is) for equity; and that equity, (as I noted before) is fittesse to use a table-gesture. 1. But then if our equity be as good as yours (which must be tryed in it owne place) you will take vs into your company of not swerving from the example of Christ, and his Apostles. And so kneeling is not a contrarying of their practise (as you (7) accuse) but a conformity unto it.

Fourthly, In the presence of the Lord I doe protest, and witness unto the world by these pretings, that I do hold the gesture of our Saviour Christ and his Apostles (whatsoever it was) yea the very gesture of sitting in it selfe lawfull, and commendable. Shall I argue the gesture of our Lord and his Disciples of sinne by kneeling? God forbid. So I should charge upon my conscience the guilt of accusing their innocency. But each one variable circumstance argue another of sinne? doe you argue the Apostles of sinne, by your standing? Yee but (you say) there is speciall cause, why you charge vs of arguing Christs doing of sinne, because (8) kneeling is

In the third
part of this
Treatise,

enjoyed for the most part vpon this ground, that the Sacrament should nor be profaned, & could nor else be received reverently. I answer, vpon what ground the gesture is enjoyed in this Church? I will shew (1) in due time (God willing) but it seemes you confesse that kneeling it self simply argues not Christs sitting of sin, (that is comfort enough in this place) onely you find fault with the ill tenour of their injunction, which presse it vpon you. I will interpret their Injunction here in a word, as the place requireth, which you cannot reasonably gain say. Kneeling is not enjoyed, lest the Sacrament should be profaned by sitting; but lest it should be profaned by the profane and weake hearts of men in the gesture of sitting. This profanation lyes not simply in the gesture, (which in it selfe is lawfull & innocent,) but in evil hearts, that accidentally might abuse it. For assuredly many people in the Church would be too subject to take from thence occasion to sleight sacred ordinances, whereof was yerno danger in our Saviour, and his inspired Apostles. And as they which kneele may receiue too *reuerently*, not because they kneele, but because their minds be superstitious and vaine: so they which sit may receiue too *vneruently*, not because they sit, but because their minds are not sufficiently possess with Gods feare, in his holy worship. Well, let this touch now suffice; so you may be pleased to see, that we be farr from condemning the doing of our Lord Iesus Christ.

Scil. 33.

Nay for my selfe: I haue appealed to the Lord Iesus himselfe, what I haue meant no more, but to defend that liberty which himselfe hath granted vnto his people, and not to draw them off (God forbid) from the required imitation of his example. [oh thou whom my soule loveth, grant wisdom to discern, and grace to tread in these happy paths, which thy blessed footsteps haue chalked out before vnto walke in: Amen sweete Lord Iesus.]

Argumts.

Arguments of our brethren pressing the imitation of Christs gesture.

HAVING thus prepared our way, it seemes to me the best order to bring in first such arguments as are alledged, to prooue our imitation of Christs gesture necessary in the act of receiving, and then to annex such reasons on the other part, as may seeme effectuall to sway the judgement according to the proposition and intent of this Paragraph.

*Arg. 1. (u) We are bound to imitate Christ and the com- Sec. 35.
mended example of his Apostles in all things, wherein it is not
evident that they had speciall reasons moving them thereto, = Abndg. pag.
which doe not continue vs. Prov. 13. 20. 1 Cor. 11. 1. 1 Cor. 16.
11. 16. 1 Cor. 14. 33. Ephes. 5. 1. Phil. 3. 17. 1 Thess. 1. 6. Perib. Affm.
1 Thess. 3. 7. 2 Tim. 3. 14. But no speciall reason can be ima- pag. 37.
gined, why they should administer and receive the Sacrament Manuscrip. sh. 2.
sitting, rather then us, or why it should be decent and fit for us
to receive it kneeling, rather then for them. I giue ye three
principall answers; first, your proposition or rule is vainer
for inasmuch as you cannot deny, but some things be
moralls and essentialls, some againe be circumstantialls
and mutables, and that in those we be bound simply to
imitate good examples, it followeth that in respect of
them your caution is extremely superfluous.*

Then for circumstantialls and mutables, it is false and
frivolous. For, first, generall reason of nature allow-
ance sufficiently justifies many naturall circumstances,
and generall reason of order, peace, edification, justifie
sufficiently other convenient appendices to Gods wor-
ship: [now if you meant these for speciall reasons, then
your caution carries plaine absurdity in it, as if the reasons
of nature, order, peace, edification, might not concerne
vs.]

SeB. 37.

Secondly, what speake you of speciall reason; when as there is never a man vnder heaven can alwayes haue in mind all circumstances of his businesse? and this is true of such speciall things in Gods worship as fall out but occasionally. But how shall you doe for speciall reason in gesture of prayer, when one good example commends standing, another good example commends kneeling in equall case? Is it not impossible to doe the one, and leaue the other, and both vpon speciall reason? Again, sometimes you stand at table, before you dine or sup, and giue thanks; sometimes you sit downe first; and then craue a blessing. Our Saviour Christ alwayes caused the people and company to sit downe before he blessed the bread. *Mar. 14. 29. 15. 35. 36. 26. 26. Luke. 24. 30.* I aske you therefore what speciall reason you haue, which moues you to stand in blessing? If you say, we stand for reverence sake, then must not your speciall reason sway at all times vpon like convenience? But then you bowe else, for if your speciall reason be for reverence in prayer, then also you may kneele, here I know not what you will say for leaving Christs example either without speciall reason, or such a speciall reason as holds you bound equally to two gestures; or lastly, such a speciall reason, as shall not bind to either, but you will forsake your speciall reason at your owne pleasure.

SeB. 38.

w Dist. 34. 147.

Thirdly, But truly I doe not see, in matters of circumstance, that you doe meane (if your meaning be boulded) any thing by speciall reason, but some particular conuenience. For thus the disputer speaketh: *(w) Let us offer to refuse the following of Christ, and his Apostles, when we may conveniently doe it, and with good allowance from all circumstance.* If this be all, your speciall reason, verely your caution (whereby you backe to important proposition, whereabout you make so great ado) will proue to very little purpose. And thus you haue one principall answer.

SeB. 39.

Secondly, I answer, that there is never a one of your proofs,

power, which hath any force to bind vnto the imitation of Christ, and good men's gesture: let them be considered apart. *1 Pet. 1. 20.* Take heed of the words, that this man walk in the way of good men. *Eph. 5. 1.* Be ye kind, tender hearted, forgiving the another, as God for Christ's sake hath forgiven you: but ye therefore followers of God as dear children. (Thoupe you will follow God in no gestures.) *1 Thes. 1. 6.* Ye became followers of vs, and of the Lord, having received the word with much affliction, &c. *2 Thes. 3. 6, 7.* Withdraw your selves from every one that walketh disorderly, and not after the tradition, which ye received of vs; for ye know how ye ought to follow vs: for we behaved not our selves disorderly amongst you. All these Scriptures are specially restrained to moral matters. So *1 Cor. 11. 1.* Be followers of me, as I am of Christ; that is in the ordinances which I have delivered unto you: *vers. 1.* So *Phil. 3. 17.* Brethren be followers together of me; that is walking with me by the same rule: *vers. 16.* So *1 Tim. 3. 14.* Continue thou in the things which thou hast learned; knowing of whom thou hast learned them; that is in all divine truths of Scripture, without adding perfections, nor withdrawing false points, and he refers: (to compare the whole Chapter together.) As for *1 Cor. 11. 16. 33.* they make against you, and not for you: for of covering or uncovering the head in holy assemblies of the Prophets, speaking orderly, one by one; the Apostle allegeth the custome vied in the Churches of God, against men contentious in such things: If you say these orders are proved by the Apostle naturally, and necessarily; and then he presseth the Churches example; I am content: and so these two places are just like their fellows before. That your proofes meddle not with the authority of the examples for manner of gesture, but only in things which the word shewes to be necessary, if those examples had not bene mentioned. And as for your caution, they doe not give the least glance vnto it, because the matters they speake of, shall ever concerne vs, as well as the Apostles.

x See backe p.
1 ch. 2 sect. 6,
7, 8, 9, 10.

Thirdly,

Thirdly, let your proposition passe this once; I deny your assumption, because we can alledge speciall reason, why the Apostles sate, and speciall reason why wee doe not sit. Of the former this reason is plaine, that their gesture in the Eucharisticall Supper was but occasionall from the Passeques, like as it was Luke 24. 30. as Iesus sate at meate with them, hee tooke bread, &c. Of the latter we have speciall reason in a Circumstance, or else I know not what speciall reason meaneth: As, first, the mindes of men are prophane lier given now, then the mindes of the Apostles were. Secondly, to vs at this time this is speciall reason, that sitting hath bene disused in our Church, and kneeling vsed beyond, or almost beyond mans remembrance. Thirdly, the authority of the Magistrate is a speciall reason in a circumstance, which is variable in Gods worship. Fourthly, it is a speciall reason that resistance of kneeling makes such a wonderfull stirre amongst vs, to the hindrance of publike men of their Ministers, and private men of the sweeter liberty of the Communion. Lastly, what speciall reason you are able to alledge, why the Apostles sate covered in receiving, and we sit bare, I asseure you to give it leave to be referred higher if it will be. Thus much for the first, and principall argument.

Self. 41.

y Perib. off p 44.

2 Pag. 45.

2 Pag. 39-1

Arg. 2. (1) Whatsoever action is included within the institution may not lawfully be broken. (2) Institution is in itself of a command, wherein nothing should be added, nothing diminished, nothing altered, in matter, forms, or order, because the institution is the rule, whereby to reforme abuses; and (3) Christs example seconded with the practise of the Apostles is equivalent to a precept of institution. I answer, This obiection (pag. 45) speaks upon the Institution recited by Saint Paul, 1. Cor. 11. 23. and of that affirmeth, nothing should be added, nothing diminished, nothing altered, &c. And yet S. Paul sayes not one word of the gestures. And I also largely, and evidently (I hope) prooves afterward in this chapter, that the institution cannot comprehend

comprehend the gesture. If therefore [inclosed within the institution] you meane every action vfed in the Supper when it was instituted; then it is false that every such action was therefore instituted; because it was vfed in the instituted Supper: then walking, standing, vncouering of the head, and sundry like, be altogether vnlawfull, as being breaches of the institution; nay then there would be left no lot of liberty in any circumstance whatsoever; where you say, that Christ and the Apostles example was equivalent to a precept; it is a palpable vntruth: No example is equivalent to a precept in a variable point, except it were of a morall, and vnchangeable matter; at the first institution of all Sacraments, there must haue beene some gesture vfed, yet you will not say surely, that the first example thereof was equivalent to a precept of institution. But let the Institution in the story be searched, and behold you shall finde no gesture inclosed within the Institution according to the first paragraph, and so you cannot reforme the abuse of the gesture by the historicall tenour of the institution. Finally, he that saies much, and doth not establish by prooffe any part of it, shall seeme to say something to himselfe and his owne scholars; but you might haue left this usurpation to our masters of *Paris*, or some other magnificoes, that haue an ancient charter for saying, and proving nothing.

See my reasons at the latter end of this chapter, against the necessity of imitating Christs example in the gesture.

Arg. 3. (8) Our Saviour saies of purpose. Answer, if we grant, he saies; we distinguish of sitting of purpose; for either he saies of purpose, that is voluntarily; or hee saies of purpose, that is exemplarily. Sure in the former sense, there is no circumstance, but a man may vse it of purpose. So our Saviour sits downe of purpose, when hee did preach; but that he vfed his sitting to be exemplary, you can say nothing to prooue, neither must we stumble at the Evangelists setting downe the gesture of the Pastors, as saying they let it downe of purpose, for (beside that I might say they omitted the gesture when in the Communion

Sect. 42.

Survey pag.

12.

Communion of purpose) it is well knowne that the Evangelists, as all Historians, doe usually describe ever and anon many confessed circumstances.

Señ. 43.

Abridg. p. 56.

Arg. 4. (c) *Whereas we example for receiving of any Sacrament in all the Scripture, in the gesture of kneeling.*

Ans. Will you reason in matters of fact, negatively from Scripture, specially about a mutable circumstance? Again, suppose there had never been example yet really given, so that none could bee set downe, yet might kneeling be vied in the Sacrament, so long as the rule doth allow it. There is no example for a child to bee baptized; there is no example for a prayer before and after the Sermon; and these be greater matters then the gesture. Lastly, there is no example of gesture in all the Sacraments of the holy Scripture at all, but one (*discumbet*) as our Saviours Passover; and therefore this exception wants teeth.

* Mat. 26, 20.

Señ. 44.

d Diff pag. 43.

&c.

Arg. 5. (d) *It is unlawful to leave Christ's immutable gesture, and in lieu thereof to observe a worse.* Ans. 1. This proposition is false, partly in variable circumstances, partly when (in comparison) the worse stands not in a respect which is sinful, but which is accidentally inconvenient; But the disputer forgot standing at Sacrament, that it is confessed to be worse then sitting.

Señ. 45.

Secondly, I deny Mr. Disputer that kneeling to you, and me, is worse then sitting to you and me. *Consider andia.* To that which you say for preferring of a table-gesture, before a personall worship, I answer (besides that it falls into the argument of a Capable-gesture, as a great part of your disputing discourse doth, and that if you prefer a table-gesture, because of the civil customs of eating) you preferre it unlawfully: this is to be specially minded, that a table-gesture in divine worship and a worship-gesture be all one: as I have proved and you have confessed * before: therefore you oppose them against another, against reason. Certes, you can call our Saviours sitting at table (supposing it such) no more a table-

* Chap. 1.
x cor. ag. 14

ble.

ble-gesture, then a worship-gesture: for the gesture is to be esteemed according to the business, whereunto it is applyed: at least it was a worship-gesture in the act of receiving, as much as in the act of blessing, giving of thanks, and singing of Psalmes; for you must observe that Christ passed not from divine worship to an earthly business, but onely from one part of divine worship vnto another. If you say, that this is but worshipping in a generall sense, and so still kneeling which is adoration is worse then it; you trifle in a serious business: for the betternesse and precedence of gestures depends for the most part vpon circumstances; that may be better to vs which was not to the Apostles? Beside, if that which is not alwayes the best gesture, be sometime vled, it is not therefore impious, but inconvenient. In a word so long as God allowes kneeling in the Sacrament (though it be not alwayes the better gesture) it is sufficient for vs. Neither doe we therefore condemn Christs doing in the meane time, but onely vnto that which by his owne direction hath bene in all ages, and times lawfully variable. Against this the Dispenser onely tells vs of the second commandment; and that God is the onely Lawgiver in his Church; both which (rightly declared) make that good, which even I say. But for such generall proofes for childishly applyed, I referre you to the answer of the generall argument, *Page 1. Chap. 1. Sect. 2.*

Sect. 6. (c) It is grosse hypocrisie for vs to pretend more holinesse, reverence, and devotion, in receiving of the Sacrament, then was in Christ and his Apostles. I answer, first, we acknowledge (I thinke I may speake in the names of all godly men that kneele at Sacrament throughout the Kingdome) that we be farre short in all personall qualifications or severall performances; (not to mention our Lord) even of the inspired Apostles. *Sect. 46.*
Secondly, as we haue it not so we pretend it not by the gesture of kneeling, more then in many things you may be charged as well as we. Why doe you kneele downe *Abridg. pag. 56. vrged in the Repl. partic. to Bp. Marston, pag. 44.*

downe in long prayers before and after Sermons, and Sacraments? are you more holy and devout then the Apostles were? why doe you giue thanks after meate in ordinary times besides the blessing of the table? are you more thankfull, and devout, then Christ, and his Apostles were? why doe you receive vncouered? and you (f) say you doe it for reuerence sake, and what are you more reverent and devout then the Apostles were?

f Repl. partie.
pag. 70.
Sect. 48.

Thirdly, difference may fall betwixt vs and holy men in three respects: first, in the measure of substantialls: secondly, in circumstantiall manner: thirdly, in some particular intencion and end of either. For the first, one good man may pray long, or shorter then another, and so of other parts of Gods worship; for what bond is there of the precise measure? For the second, *David* and *Eliab* sat in prayer; others fell downe vpon their faces: you will stand, or sit in table-blessing; and why may you not also kneele, if you be alone? for what absolute bond of the manner is thereof? For the third, one man may haue some reserved and pecalliar end to himselfe in holy worship, which another hath none inward, in respect of particular disposition of heart, through the apprehension of some mercy received, some want vn-supplied, some lust vnmortified; and outward, for edification of others, in regard of their persons, in regard also of times, and places; and other circumstances occurring. Doe you looke for an harmony of the Apostles themselves in these things? verily you shall not finde it. It is enough, that we all consent in the substantialls, which are expressly manifested: as for measure, and outward manner, and some particular end, which to some man specially occurreth, you shall be forced to generall rules in plaine despight of you: now to apply this, the difference of circumstances is occasioned either from the state of the soule, (which like a scale maketh (as it will) impression vpon our bodies;) or from the state of the Church whereof we be members: the (g) custome where-
of

of hath not a little force to draw vs to the conformitie of it. For like as our Saviour and his Apostles framed themselves to the fashion of the *lowes*, so we doe frame our gesture to the custome of this Church, wherein godly men led the way vnto vs before we were borne. And are we more holy, reuerent, and deuout then they were therefore? By no meanes, no more then you may set all Gods Saints in Scripture together by the eares, by odious comparisons for discerning of bodily gestures in holy ordinances. It is not necessary that the holines, reuerence, and devotion of the heart be alwayes a like declared.

Fourthly. When you say we pretend more holines, &c. then the Apostles had, doe you meane, we intend to pretend so, or the gesture of kneeling onely (*ipso facto*) so pretendeth? The former (I suppose) you will not take to; you will be so good as to leaue vs to the gracious iudgement of Christ himselfe; else we might iustly thinke, you see and complaine of our hypocrisie; as *Diogenes* did the pride of *Plato*, *fastum fastum*; or rather that our innocency (like a wall) would beate backe this ball of slander vpon them; which doe band it against vs. If you should accuse vs of hypocrisie, and want of inward truth in the vse of this gesture, your accusation would not touch the cause; and yet for our persons we neede not be much dismayed; being charged by them which cannot looke false to a millstone. As for kneeling it selfe to pretend more holinesse &c. then the Apostles had, I vnderstand not well what it might meane; the gesture it selfe is simple, and stands not in comparison. If you meane that others take offence; who can compare gestures together, (howbeit your allegation will not well admit of this commentary) then doe you speake to your owne disgrace: for as none doe thinke there is ostentation thereby, but such as doe refuse, to vse it, so it is strange; that their construction in this case can fasten grosse hypocrisie vpon vs. But what if you meane, that kneeling

Sect. 49.

6 Chap. 1.

kneeling is a devised gesture besides the gesture of Christ, and so is a Pharisaeicall will-worship? If you doe so meane, then your answer is so be had in its owne (h) place. I will not trifle with you about the word [grosse] which Divines are wont to contradicting with to [formall] but take, that you understand a grosse degree in formall hypocrisie; but whether you meane grosse or formall I hope my former answer will suffice.

Self. 50.

i Abridg p. 56.
Manuscrip.
ch. 2.

k Manuscrip.
onely.

Arg. 7. (Or rather simplification of the former.) (1) if ever kneeling had bene fit in the case of receiving, then verely it had bene such to the Apostles. How so? First, (1) because Christ himselfe was present in person, when they received: and secondly, (2) because kneeling was not then polluted with idolatry as it hath bene since. I will make you a threefold answer. First, If I take vnto it, that kneeling was fit in it selfe to the Apostles, it will be my gaine and your losse in the Controversie: for what if I borrow these helpes of you, and translate them over to my first Paragraph, to shew it is no ridiculous thing to say, that the Apostles might kneele.

Self. 51.

Secondly, if they did not kneele, it was not because kneeling was in it selfe unfit for them; but because our Saviour preferred another gesture before it at that time; perhaps that he might conforma himselfe and his Apostles to the Church of the *Jewes* in the gesture of the Passover: for the custome of the *Jewes* did not seldome sway with him; and then, even in changeable circumstances: as in closing the booke, and giving it to the minister according as they say it was the manner of the Scribes, when they had read their text, *Luke 4. 20.* Sitting to teach, *Mat. 23. 21.* putting off their shoes afore they went to eat meate, as the *Jewes* manner was, having a sop in the Passover, and many more.

Self. 52.

Thirdly, have you such an opinion of your two considerations, that you thinke it impossible, that any thing can make the gesture of kneeling so convenient as it was to the Apostles? Truly I see no reason of any such opinion.

opinion of them; nay I am of opinion, that kneeling may be much more convenient to vs, then it was to the Apostles notwithstanding them. And let best reason determine in the consideration of them distinctly.

First, you say the Apostles received in Christs presence, but whether is it to bee thought in the point of worshipping, that there is greater respect to bee had to Christs presence in humility, or to his presence in glory? especially if you consider; that Christ made himselfe familiar vpon earth with his Apostles, he lived like a man, and a companion of men, yea he was a servant to men, whiles he dwelt amongst them; and in all ordinary fellowship hee was pleased from time to time to converse with his Apostles. It was the purpose of his incarnation (s) not to be ministred vnto but to minister. And the Apostle speaketh plainly, *Phil. 2. 7.* hee made himselfe of no reputation, tooke vpon him the forme of a servant, the fashion of a man, and humbled himselfe, &c. *1. Cor. 9. 20.* wherefore (now) God hath highly exalted him, and given him a name aboue every name, that all knees should bow vnto him, whereby is shewed most evidently, that to proue adoration to be done vnto him, his presence in the flesh hath no such force of concluding as hath his glorious presence. Much lesse it is so much as probable, that that should be preferred.

As for that place which the Replyer (w) abuseth *Heb. 1. 6.* when he bringeth in the first begotten into the world, he saith, and let all the Angels of God worship him; there is not a letter in it, which advantageth his defence of the Abridgement; for either the worship is to be referred to his (w) glorification, (for you may not expound, when the first begotten comes into the world, then let the Angells worship: but then he saith, let the Angells worship:) or else to the time of his being vpon earth; and so as the Angells be spirituall, so they should worship Christ in the contemplation of his invisible excellency: and if you could asseme vpon good ground,

that the Angells were to worship his invisible body vpon earth, yet you cannot reason from Angells to men: because whereas he was revealed vnto the Angells, yet to men he was not, he would not be; no nor to his dearest Apostles; rather serving them, during his abode vpon earth, then expecting to be served and worshipped by any of them: but now his body is invested with all honour, and now he commands all creatures to bow vnto him, and worship him.

Self. 55.

o Perib. Affemb.

pag. 37.

p. 114.

If you object (as (s) you doe) that in the dayes of his life they were wont to fall downe before him and worship him: I answer, first, you say (p) your selues it was but vpon extraordinary occasions; that is, when some miracle was either wrought or sought; as appears by all your places quored: *Matth. 8. 2. 9. 18. 14. 33. 20. 26. Iob. 9. 38.* Now there was no such matter either wrought or sought in the Lords Supper: and it is questionable also whether the worship which they performed was diuine or civill. Secondly, this is vndoubtedly certaine, that he was never worshipped in any solemn worship or publike ordinance, when he dwelt vpon earth, as a common object of joynt adoration, that the holy Scripture mentioneth. Thirdly, say his Disciples, that were as his servants and followers, never so much as kneeled downe to him in prayer, whiles he remained alive: they worshipped him, confessing him to be the Sonne of God, when they were astonished at a miracle, *Matth. 14. 33.* So *Simon Peter* fell downe at Iesus knees, being astonished at the draught of fishes, which they had taken, *Luke. 5. 8. 9.* But they never in their lines (for ought we can tell) fell downe or kneeled vnto Christ in their ordinary prayers: you will shew now the difference betwixt these two sequells if you can: if ever any should haue kneeled to Christ, in the act of receiving, then surely the Apostles should; for they received in Christs presence (this is yours) if ever any should haue kneeled to Christ in the act of praying, then surely the Apostles should,

should, for they they prayed full oft in his presence: (this is ours) if therefore though they kneeled not vnto Christ in prayer, you will say, yet we may kneele vnto Christ in prayer: so though they kneeled not vnto Christ in receiving, we will say, yet we may kneele to Christ in receiving. Thus I doe asser, that there is farre greater reason for vs to kneele in the act of receiving, then was for the Apostles, they having onely Christs presence of humility, we his presence of glory, not to trouble you with other disparitions in this place.

Secondly, (you say) *kneeling was not then polluted with idolatry, as is hath bene since*; you meane with the Popish

artolary, or bread-worship. I answer, first, it is vntue, that kneeling at Sacrament (*quasale*) can be polluted as you say, a naturall gesture which God in it selfe allows in his worship is incapable of pollution; and can be defiled no more then sitting, standing, and kneeling, in other cases, which haue bene abused to idolatrous vse, shamefully and villanously from the beginning of the world: if you regeſt, that kneeling hath bene polluted even in this same Sacrament by idolatours, which makes it worse: I answer, first, that it is no worſe to you, which should the Papists Sacrament of the Altar no Sacrament of Christ, but a carnall device or nullity: the worship of the popish idoll is no more (in your opinion) to your Sacrament, (setting aside the vsurpation of names) then the sacrifices of *Bacchus*. Secondly, let it be that this idolatry is worse to your case, because the Popish Sacrament is esteemed to be the true Eucharist; yet shall our kneeling be no more defiled thereby, then the sitting which the Pope hath a priuiledge to vse at the Sacrament of the Altar, doth defile your gesture of sitting. (But this matter belongs to (9) another place to be opened more accurately.) This is my first answer then that idolatours

are in a damnable case, which turne their eyes or hands or knees as ſe to ſet to any idolatrous ſervice; but there is no gesture of these parts defiled vnto godly men, from

See the third part of this Treatise.

whom the idolatry is removed: what shall we not lift vp our hands or eyes, smite vpon our breasts, kneele vpon our knees in Gods true worship, because the Papists did so in false worship? farre be this learning from me and you too.

Self. 57.

Secondly, I answer, take it you for graunted, that the gesture is polluted with the Popish bread-worship, did the Apostles foresee this, or did they not? if you say they did foresee the bread-worship, and so they gaue example of a gesture against kneeling of purpose; then the edge of your poore reason is quite gone; for they foreseeing so much, you cannot say, that if ever kneeling was fit for any, it was fit for them, but rather just contrary way: especially when as their kneeling would carry authority with it, whereby the wicked might haue helped bread-worship soother into helthe and practise, in the dayes, when Antichristianisme was growing. If you say they did not foresee the bread-worship, then all advantage of comparing them and vs together, in respect of that Popish bread-worship, is vterly taken away; for the gesture which they vsed, they did not intend for a confession against the gesture of bread-worship to come. In vaine doe you propose their example to condemne vs at this day, except you could make appeare, that they would haue refused kneeling, because of that bread-worship, if they had beene acquainted with it: but since they were not, whatsoever gesture they vsed, the respect of idolatours gesture had not the least stroke in the world for the disposing of it: so that as the case standeth, no more can be gathered from their practise, but this, that where all gestures were cleere and free vnto them, they vsed onely that gesture as most fitt (aboue other respects of sinnesse) whereby they might conformance themselves to the Church of Israell. But suppose they might kneele better than we, in one onely respect, because they knew not of the Popish bread-worship; sure we may kneele better then they againe in many maiore respects, as the long custome

hath not
aid to
distant

read //

6 7

of

of the Church since the reformation, the command of a Christian King in a variable circumstance, and lastly in *Mr. Spruells case*, which is indeede a case of wonderfull importance God knoweth. So much for answer to the arguments, pressing the example of Christ and his Apostles.

Grounds whereby it may appeare, that the imitation of Christs gesture is not necessary.

NOW I will give some reason to satisfie the consci. *Self. 38.*
ence (as I perswade my selfe) that it is not the will of Christ, that we should imitate him in the bodily gesture. And first I lay downe this distinction againe, which the Replier (r) saith, he alloweth, that there were some acts of Christ in the Sacrament essentiall, some accidentall: now that the gesture of Christ which he vsed was but accidentall, and so variable, and by no meane binding to imitation, I declare in this manner.

The gesture is to be considered, as it respecteth the preceding history of the Pascheover, as it respecteth the institution: as it respecteth other things in the Sacrament; lastly, as it respecteth all other Ecclesiasticall ordinances. *Self. 39.*

First, as it respecteth the precedent history of the Pascheover, who doth not see (if it continued the same gesture) that it was occasionall from the Pascheover: sure the speech of the (s) Evangelists, [as they were eating Iesusooke bread, &c.] if it shew any thing in the world, as touching the connexion, (for the gesture as you say) it is, that the gesture of the Communion was occasionall from the gesture of the Pascheover. It pleaseth the Replier (r) to say, he pittied the defendant, that he could shew no occasion of the gesture of the Eucharisticall Supper. Surely the defendant needed not to be pittied in that thing: sembled professions of pity are righter objects both of pity, and indignation. But I request the Replier to tell me, when

ther (inasmuch as he will haue these words, [as they were eating Iesus tooke bread &c.] to import the continuance of the gesture,) he can historically relate an occasional last by plainer words, if he would bond himselfe to doe it, so that he vse not the word [occasional?] Let other places of Scripture, (partly in the story of the Passover, and partly other where) and common reason, moderate this disputation. In *Mark. 14. 18.* It is said, [as they sate and did eate, Iesus said, Verely one of you shall betray me:] I aske now, whether Christs gesture of sitting, when he spake thus, was not occasional from the Passeeover? so *Exod. 8. 1.* As I sate in mine house, and the elders of *Israel* sate before me, the hand of the Lord fell vpon me there saith the Prophet. Will you say that the Prophets sitting was purposed and required there, wherein the hand of the Lord should come vpon him, or that it was meereley occasional? So *1 King. 13.* As the two Prophets sate together (at meate) at the table, the word of the Lord came to the Prophet that brought him back, *vers. 20.* was not the gesture here vnto the coming of the Prophecie meereley occasional? so, as Christ (after his resurrection) sate at meate with the Disciples, he tooke bread, &c. (*u*) *Luke. 24. 30.* who can imagine, but this sitting at breaking bread (which is like to be Sacramentall) was onely occasional from the gesture of common eating? but what should I spend Scripture vpon a point, which common reason of the phrase: [as they were eating the Passeeover, Iesus tooke bread, &c.] evidently convinceth? especially if we consider two things: first, that if the Passeeover had not then beene needfull to preceede the Eucharistickall Supper, I can vpon as good reason think, that the Apostles might haue stood or kneeled, as well as sit down, (if they sate) in receiuing no formall table-gesture seeming needfull for eating: one bit of bread, supping one tast of wine, &c. that also in spirituall vse: that the gesture of the Passeeover it selfe was but occasional, and all your prooffe of the Supper-gesture is but probability of

^u Here vpon (I thinke) together with the institution it selfe after supper were grounded the loue-feasts, by continued occasion where of the Disciples might possibly (for a time) vse sitting in the act of receiuing

the Pascheour-gesture continued)& therefore the Supper-gesture could be no more: and that the Pascheour-gesture was but occasionall, manifestly appeareth; for (besides that (w) you say, *Their manner of sitting was received among the Jewes, either from the Romans or Persians,*) this is to be minded, that some gesture being needfull to eate their meat in, God had neither prescribed nor prohibited any one vnto them: and so they were left to their owne choice, and they did chuse the gesture vsed among them in ordinary meales: whereof also there was much more reason. then is now to vs in the Sacrament as there was more use of tables: on which were set in the Pascheour many dishes to make vp a full and formall bodily meale; but with vs, they be onely vsed to set our bread and wine on, as decency doth require. Now if you be so pittifull to me as you are wont to be, I pray you declare your pity by kind and faithfull instruction in these things, if you can reprove them: for else (*rebus sic stantibus*) it is as cleere as the Sunne shineth, that the gesture of our Saniour was onely occasionall, and so bindeth vs not.

Secondly, consider the gesture, as it respecteth the institution of the Sacrament. Here then is a fit place to examine, whether the gesture be a Sacramentall part of the institution (as the Replier would haue it, & note that the Repliers meaning is according to the words of *Ioh. Alasco*, that *sitting at the table of the Lord* (est pars signi *Cane Dominica*, that is *is a part of the very Sacram. signe*. Against this opinio I reason thus. First, that which is instituted for a Sacramentall part, is within the commandment, (do this in remembrance of me) els, where must this fancy be grounded? but that commandment includes not the gesture, as I haue plainly shewed (y) before.

Secondly, if sitting be *pars signi*, and so (you say) signifies our Communion, then you haue some word that sayes as much, that gives you warrant so to belcene and teach; but such a word hath not all the new Testament, which teacheth that sitting signifies our Communion

Self. 60.

∞ Reply part 1
 ∞ B. Mori, pag. 26.
 See also the
 Summey, p. 181.

y Ch. 2 sect. 3.

Self. 61.

with Christ, or with one another, partaking of the elements onely signifies that vnto vs, according to the warrant of the Apostle: *The cup of blessing which wee bleesse, is it not the Communion of the blood of Christ? the bread which we break, is it not the Cōmunion of the body of Christ?* 1. Cor. 10. 16. *for we being many are one bread, and one body, for we are all partakers of that one bread,* verse 17.

Señ. 62.

Thirdly, if sitting be a part of our Sacrament, then was the gesture likewise essentiall vnto the Pasceouer; for that in like manner typically signified communion with Christ, and one with another: but there was no gesture instituted thereof at the first, or recorded thereof, all the while the law of the Pasceouer continued: and therefore how could any gesture be held essentiall vnto the same? nay, if it were neuer heard, that a gesture was essentiall to any of all Gods holy Sacraments, or ordinances, then this is but an idle dreame.

Señ. 63.

Fourthly, if sitting be sacramentall and essentiall, then either *ad esse Sacramenti*, or *ad bene esse*. The former you doe disclaime; the latter we will affirme of very circumstances, which tend to the well being of publike and priuate duties of Gods worship, and yet be variable.

Señ. 64.

2 Part. 1. cap. 3.

Señ. 4. 5. 6. 7.

Fifthly, All your notes of circumstances of order, which in the (x.) first part of this treatise I haue obserued, doe belong most plainly to the gesture. If therefore it be essentiall, essentials will become circumstances, and circumstances will become essentials, and so all other mutuall accidents in the Supper of Christ shall be essentials as well as the gesture.

Señ. 65.

Sixthly, is sitting a Sacramentall part of the institution, as sitting, or else as a table-gesture? I suppose when you come to answere you will say the latter: But where did reason tell you that sitting is essentiall to any feast? much more it is a senselesse conceit, to thinke, that sitting at the Sacrament is, *pars signi*: when all men know it is but a meane, (*mediū apprehendendi signum*) whereby the signe may be apprehended of vs.

Seuenthly,

Seuenthly, let the Replyers owne penne condemne *Self. 66.*
 him selfe, as you may see his saying transcribed ^a before; ^a *Part. 1. cap.*
 where in effect he acknowledgeth, that gestures be not ^b *Self. 1.*
 of institution: the writer of the Manuscr. saying, that
sitting may be lost, as all other indifferent things may,
giueth (I hope) that sitting it selfe was not of institution
and essentially, and sacramentally necessary. As for ^b Mr. & I have quo-
T. C. he admonisheth all men, that sitting is not holden so tied him before
*be necessary, and therefore he is farre from thinking that ^c *Part. 1. c. 1, Sect. 9.**
 gesture to be essentiall, and of institution.

Lastly, I adde. that essentiall to his ordinance God *Self. 67.*
 hath infallibly shewed, but so is not the gesture shewed
 according to the prooffe and tenour of the first Para-
 graph. Will you haue vncertaine things to be essential-
 ly and sacramentally necessary? nay, not only the Euan- ^c *Manuscrip.*
 gelists be silent in the gesture, but also the Apostle *Paul* ^{chap. 2.}
 is silent, when he sets downe the essentials of the Lords ^d *Disse* ^e *sancti, Paul*
 Supper. *1. Cor. 11. 23, &c.* But here (c) it is answered, ^f *did acquaint*
 that *Paul* calls it the Lords Supper, *1. Cor. 11. 20. and the* ^g *the Corinthians,*
Lords Table: 1. Cor. 10. 21. by those very names, though ^h *that Christ*
not expressing, yet intimating a Table, and Supper-ge- ⁱ *face pag. 114.*
sture. ^j *this is an vn-*
^k *written verity.*

I answer three things. First, you can no more gather *Self. 68.*
 the gesture from the mention of supper, and table, then
 from the mention of bread and wine, nor so much nei-
 ther; for the table hath its vse, if the bread and wine be
 set on it: yet cannot the gesture be concluded from the
 mention of bread and wine, because the bread and wine
 be not properly called a corporall supper, but metapho-
 rically and by allusion. Besides, who will say, that eating
 one bit of bread, supping or tasting once onely of a cup
 of wine, doth necessarily intimate a solemne sitting. The
 Fathers, they of Geneva, yea wee our selues in this
 Church, doe call this spirituall ordinance, the Supper of
 the Lord, and the table, the table of the Lord; and yet
 (I hope) this intimates no sitting either with them, or
 with vs; if you say it intimated it in those times, because
 they

they vsed to sit; you offend first. *Petitione principij*, you cannot prove they sat in those times when you offend in the Colliters logick; they sat because there is mention of suppers and tables, and suppers and tables be mentioned, because they vsed to sit.

Se^t. 69.

Secondly, I answer, that in the mention of the very public-like worship, euen circumstances (that vary) in their kind arointimated: what mattereth the intimation of them? our question is vpon things essentially, and sacramentally necessary.

Se^t. 70.

Thirdly, to what purpose doe you tell vs of *Pauls* intimations other where? if they haue any force, let them be proofes when their turne comes; there wee affirme, that all essentials, sacramentals, necessities of institution are plainly expressed in this place, 1. *Cor.* 11. 23. &c.

Se^t. 71.

But to this place there be three exceptions layde downe. First the Apostle omits the gesture, (d) because

Se^t. 39.

he writes as of a thing knowne. Ans. This is a strange exception, was the gesture better knowne, then the institution of bread, wine, blessing, breaking, taking, eating, drinking, &c. so you said before, it was supposed in the Euangelists; but when did you euer heare of essentials supposed altogether? this exception is of no value, for you might alledge that to any Scripture of any matter, and furnish vs with Romane learning, as if essentials we elese written to posterity, because those times well knew of them.

Se^t. 72.

A Manuscrip.
ch. 2.

Obiect. 2. (e) *Paul* saith not, verse 23. I deliuer all that I haue receiued, but I deliuer nothing else but what I haue receiued. Ans. You restraints *Paul* too much, for he saith both, namely, that which he deliuered he had receiued; and also that which he had receiued he did deliuer; that is concerning the institution: and the rather is this so, if it may be thought, that *Paul* receiued this of the Lord, by miraculous reuelation, immediately; as (f) wise men doe iudge; and againe (g) if *Bezardus* call this institution the Liturgie of the Apostles, well; no doubt all es-

sentilas

f See Parents in
1 *Cor.* 11.

g Beza in 1 *Cor.*
11. verse 23.

essentials which bound both *Jews* and *Gentiles*, even in remote parts of the world, may be expected from it, or else, how could all corruptions in the supper, whatsoever they be, be tried by this institution as a rule; whereas that it is such a rule the *Perib-assembly* (b) avoucheth? ^{b Pag. 45.} Wherefore this exception can gaine you nothing.

Obiect. 3. Paul omits many material things besides, at 1 Cor. 11. 23. ^{at 1 Cor. 11. 23.} *Ans.* If you meane, by *1 Manifer. ch. 2.*

materiall, essentiall, & instituted things, then I deny: first, you (i) say he omits the blessing of the cup. It is not so: for thus he writeth-tooke bread, and when he had given thanks he brake it, and said, &c. verse 24. after the same manner also he tooke the cup, &c. verse 25. so the blessing of the cup is mentioned in those words [he gaue

thanks] two wayes, either by referring the same to both elements, and to the whole action, as we doe (k) at tables; or else by the plaine word of assimilation, *accusamus*, verse 25. whereby the former blessing, or thanksgiving is evidently applyed (by a severall accommodation) vnto the cup also; he tooke the bread and gaue thanks, &c. after the same manner, he tooke the cup. Secondly, sayes the disputer, * *the giving of the bread and cup is unmentioned.* *Ans.* still you will be a ridiculous disputer, giving is not words to be repeated, but an action to be done, and that the said action is to be done, can you not prooue out of this place: pray you looke againe; thus saith the Apostle: he brake it, and said, take, eate, this doe, verse 24. this doe as oft as ye drinke it, verse 25. Can not you prooue from hence, that the bread and wine was vndoubtedly distributed and communicated? other men can (I am sure) most infallibly:

these words are omitted (you * say), drinke ye all of this, and againe, which was shewed for many, for the remission of sinnes. Poore-exceptions I must confesse; for they are not omitted, except you goe by the count of syllables at your fingers ends; for thus saith the Apostle rehearsing them, verse 25. This cup is the new testament (or co-

venant) ^{And as we do at the sacrament, I beleuee not that you thinke blessing of the cup after the bread to be essentiall.} * *Disp. pag. 154.* * In the same place he sayes, Paul omits the powring out of the wine. Alas good man, he had not feared the Evangelists; for they make no mention of any powring out of wine.

* *Manuscrip.*

I The word
call) is of sin-
gular vse in the
doctrine of the
Sacrament, &
gainst the Pas-
pists, who take
away the cup
from the peo-
ple, but it is not
necessary to
name it in the
Sacramentall
administration
Christ teaching
rather what
the people
should doe,
then what the
minister should
say.

* *Manuscrip.*

venant) in my blood; This doe you &c. if you meane
the word [All] is left out, I may say your [All] is nothing,
as if the sounding of that word [All] were (A) essenti-
to the administration of the Communion, Fourthly, you
say, these words be omitted: I will drinke no more
of the fruit of the Vine, till I drinke it new with you in
my Fathers Kingdome; also the singing of a Psalme
when the whole action is finished, is omitted by Saine
Paul. Ans. It is true, and why did you not adde also,
that speech omitted, which Christ vseth, *Iohn. 14. 31. A-*
rise let vs goe hence; who doth nor presently see, that
neither those words, nor that Psalme are essentiall, and
of institution, but occasionall onely; nay those words
may no man vse, they belong not to vs; and for the
Psalme you deny not, but it may be omitted; and your
selfe say enough, that it was vsed, when the whole acti-
on was finished: I conclude therefore that Paul menti-
ons all essentialls of the institution of the Supper in *1 Cor.*
11. 23. &c. and therefore that the gesture is an acci-
dent onely, and so may be varied.

S.B. 74.

Thirdly consider the gesture, as it respecteth other
matters in the Sacrament, of like force with it selfe; and
by them let be iudged, whether Christ example thereof
binde vs to imitation. Now those matters bee either of
the persons, or actions; or things, or circumstances of
time, place, and gesture. First for persons, the number,
the sexe, the qualification and service are to bee obser-
ued. For number, they were but twelue; for sexe they
were only men; for qualification, they were onely mini-
sters of the new Testament; for ministrie or service,
onely one of them was employed, that did first commu-
nicate the bread and cup, then the communicants did
communicate the same one with another. Secondly for
actions, we shall not vnprofitably consider something as
(not to speake of meere civill ones, as putting off their
shoes, and such like,) I meane, how the bread was bles-
sed, and broken; In what manner the Disciples did di-
vide

vide

vide it; what quantity of bread and wine they did receive; and how long they did in this action tarry together; and I might adde the consideration of the kisse of charity, (specially if the speech be now of Apostolicall example, aswell at other communions, as at the first institution) for *(m)* *Calvin* iudgeth, that same *osculum sanctum* to haue beene ioyned to the supper from the Apostles time. Thirdly for things, as what kinde of bread both for matter and forme was vsed; what kinde of wine, what manner of cup, what manner of table, what covering for the table, are points not impertinent to our occasion. Fourthly for other circumstances; as the time was in the evening; and also after another supper, which had beene a full meale. The place was a private chamber in a private house. Lastly for the gesture, though I grant the maine position of their bodies to be such sitting, as is said was at the Pascheover; yet there be some things concerning the same very remarkable for our purpose. They sate with their heads covered; they sate all that communicated at one time together at one table; the dearest friends sate next one another, as appeares by the Disciples sitting in Iesus bosome, whom Iesus loved in more especiall manner: They vsed the same gesture in blessing and giving thanks, that they did in receiving; hee that administered or deliuered the elements sate in the act of administering and delivering, aswell as the Disciples sate in the act of receiving. In all which considerations, if liberty doe remaine vnto vs, that wee are not bound to the example of Christ and his Apostles, would not a man wonder, that so many otherwise godly minded men should for so many yeares together stricke so vehemently (that I say not bitterly) about the example of the gesture?

I haue found in their writings for answer to some of these observations (for indeed they answer onely to some, and say not a word to the greatest and strongest part of them,) foure things. First *(they say)* some of which changed none of the circumstances which Christ vsed? Disput. VII, 123. for what should be said to him who denyes, that the Sun changeth shadow in the diall?

n Manuscript, ch. 2. Disput. pag. 121.

these

m Calvin in 1 Cor.
16. 20. *scilicet cre-*
diderim iam ab
istis Apostolo-
rum, sicut admi-
nistratiouem co-
munionis asse-
rumuisse.

* I wil passe the
foolish answer
of the disp. that
says the Church

• AQ. 1.41.

these things were altered from the first institution by the Apostles themselves, as they administered the Communion to the whole multitude of beleaguers, and so it was not to be received only by twelve men, ministers. Also the time was altered by the Apostle, Acts 20. 7-11. who administered the Communion early in the morning. Answ. To passe the partiall alledging of Acts 20. to proue the Communion administered in the morning, when as the text saith about midnight. Eutychus fell downe from a loft, and was taken vp dead, whom when Paul had recovered, hee broke bread among them, Acts 20. 11. and after this hee talked a long while, even vntill breake of day, vers. 11. so that Paul administered in one part of the night, as our Saviour Christ did in another; and this helpeth you not. To passe also, that you speake of a confessed circumstance, that it was altered somewhat catachrestically: for such a thing howsoever men may vary in the diuers v^{er}s thereof, according as Christian liberty doth allow, yet in it selfe still and ever remaineth *stata quo prius*. To passe these things,

Self. 76.

First they did not of purpose vary the circumstances of Christs supper, but what they did, fell out to be done occasionally, *pro ratione temporis*; this is nothing against the gesture of sitting, whereof perhaps they had no occasion given to change.

Self. 77.

Secondly, they might vary many other circumstances out of doubt, the variation whereof is not exprest: (if you consider seriously of the circumstances, you will not over confidently deny this) then by that proportion, the gesture might be varied (if occasion did fall out, which I know not, and you know not) as well as those other circumstances, though it be not exprest.

Self. 78.

Thirdly, many things the Apostles did not change, (which adds much strength to their continuance,) yet for all that they be changeable vnto vs, as sitting covered, administering and blessing in the same gesture which they did receive in, holding Communion in houses,

receivers

receivers communicating bread and cup one with another, &c. whereby appeareth, that if the gesture was never changed by the Apostles, yet that respect doth not take away the mutability of it vnto vs. Your answer importeth, that actions are made mutable, or immutable vnto vs, by the meere example of the Apostles, which is most vnture; for in moralls their example supposeth a law; in mutables it onely declareth Christian liberty, and assereth no more. Now if I assume, that the gesture is circumstantiall to the Sacrament, and so of the nature of other circumstances, which you grant be variable, I hope, I doe not begg it of you. If I take it not, *ex concessio*, yet I take it, *ex probato*, as judge you: so that whiles you doe tell vs, that some circumstances were varied by the Apostles, what doth that hurt vs concerning the gesture? Doth that make any thing dogmatically against the change of the gesture? you can tell vs that the time &c. may be changed, because the Apostles changed it: but you cannot infer, that the gesture if it was not changed by them, is not changeable therefore.

Lastly, In a word, marke how well you wipe away *Scilicet. 79.* the strength of our argument from those circumstances by this answer. We reason in this manner, because time, number, sex, &c. were changeable [yea changed by the Apostles, for so this is an illustration of our prooffe] then the gesture, which from the beginning of the world hath been varied aswell as other circumstances in all parts of Gods worship, may be here varied aswell. To this you answer, [*those circumstances were changed by the Apostles.*] We know they were, and that is our advantage: why doe you make a part of our prooffe, the whole of your answer? This is not very well carried, onely it serues for an answer to them, which either will not, or can not examine it. ●

Secondly, (they say) they doe follow Christ in *Scilicet. 80.* these circumstances, for as Christ vsed that bread and *Dis. pag. 48.* wine; which the time then presented and allowed for sacrifice:

* self: so doth the Church use, according to Christs example, such bread and wine, as fittest best, (for the time present.) Answer notably defended against the gesture! I will reason in like manner, that we doe follow Christs example by kneeling, as well as they doe those circumstances. For as Christ used that gesture which the time then presented and allowed for fittest: so doe we use according to Christs example, the gesture of kneeling, which the time present presenteth and alloweth for fittest. It is enough for me to set together (because they forget) things paralellable.

Self. 81.

q Abridg p 56.
Repl. partic to
R. Merr. p. 35. 1
Manuscri. ch. 2.
Disp. pag. 49.

Thirdly, (they (q) say) our Saviour had speciall reasons, at that time when he instituted the Communion, whereby he was moved to use and doe some things, which may be used and done otherwise. I Answer. First if he had in many things speciall reason (as you say) yet so long as he had it not in them all, it makes not against the gesture, though there was no speciall reason for it. That he had not speciall reason in all the circumstances, (I thinke) you will not deny; as in the receivers communicating of the bread and cup one with another, in the quantity of bread and wine received by them, in sitting together (as you say) at one table, in sitting in the seat of blessing; and in the act of delecting, &c. It therefore there be no speciall reason of Christs gesture, yet the same may be changed, as well as these things are by your selves.

Secondly. If our Saviour had speciall reasons, by the necessity of the time, yet it concludeth not that without that necessity, he would have done otherwise: a man may be necessitated to doe it some time, which also he will doe, if he were at liberty, and so might our Saviour have done, for ought you can say to the contrary.

Self. 82.

* I meane not by hissoverainety, but upon such respects as were then commo.

Manuscri. ch. 2.

Thirdly, in those things you mention speciall reason of, the reason hath no such speciality, but our Saviour might have done otherwise at that time. As first you (r) say, by the law every family was to celebrate the Passover apart; therefore there might be but our Savi-

ours

ourselves with him. Now I should rather inferre contrarily, that because our Sacrament was not to be like the Pascheover in the celebration of it, by severall families, there might have bin therewith many twelves with him as well as one. I say might, both lawfully, and by fore-appointment out of Ierusalem very possibly at that time, so though there might be but his own company with him at Pascheover, yet at the Communion others also might have bin present, any order (which himselfe hath before or since given in the word,) or difficulties of getting others to joyne at that festiual time notwithstanding, true, Christ pleased to have with him no mote company at that time, but (what I pray) was the cause of that? Verely because the number of his Disciples was sufficient at any time, and not exprelly and meerely for the necessity of the Pascheover-occasion. You (s) adde, *that the Apostles* (ibid. *were publicke persons, and so in receiving, represented the whole Church of Christ;* wherein you seeme to me to speake vnjustly, for doe you thinke they received the Sacrament, *quatinus* they were publicke Ministers of the Gospell? I know they represented the whole Church of Christ, but in no other respect, but as they were members of Christ, and beleevers in his name, called to the first celebration of that ordinance, wherein even private men & women too (if such had bin present) would have represented the Church of Christ, full as much as they.

Next (s) you giue speciall reason of their unleavened bread, *because there was no other to be had at that time.* I Se^{ct}. 83. answer. First you doe not know that our Saviour would have instituted the Supper with leavened bread rather then unleavened, if he had had either of them to make his choyce of. Euen Christians in the Primitive Church perhaps vsed (sometimes) bread, in the Supper unleavened, when they might have vsed other. Consider how the Apostle alludeth; *Christ our Pascheover is sacrificed for us; therefore let vs keep the feast, not with the leaven of malice, and wickedness, but with the unleavened bread of sincerity and truth.* 1. Cor. 5. 7. Secondly. Now let us your

* Disp pag. 49.

speciall reason will come to nothing: if our Saviour might indifferently take either the one or the other, which you cannot gainsay; nay (w) your selves doe say, you regard not grately for your wine, whether it be Gascony, or Rhenists, or Iudex, or Candy, white or red, so it be the fruits of the vine: and so you say likewise for the bread in question, namely, whether it be leavened or unleavened, so it be the bread of the country. Wherefore then would you tye our Saviour to use the unleavened bread, vpon reason of necessity, because there was none other; when perhaps he would, I am sure, he might haue used it, although there had been leavened bread at hand.

SoH. 84.

w Manuscrip.

ch. 2.

Disp. pag. supradict.

Next you (w) giue speciall reason for the time, namely the evening, wherein our Saviour celebrated the last Supper, and that is because the Pascheover might not be celebrated at any other time, and Iesus was that night to be betrayed; now it was not fit that the Communion should be celebrated before the Paschall Supper, that the Church might better vnderstand how it cometh into the roome of it. Hereunto I might answer, that our Saviour might haue instituted the Communion before the Pascheover was expired; if it had pleased him, as well as Baptisme, before Circumcision was expired: but I graunt vnto you, that this was a speciall reason (as Christ would haue it) of the time; and so of about twenty circumstances, and things variable mentioned before, you haue poore one, that was done vpon speciall reason; but what? was it a speciall reason of necessity? No, but onely * of convenience and fitnesse; and if all the three points which you name, were done vpon speciall reason, the same answer sufficeth: nay, suppose they were plainly done vpon speciall reason of necessity; yet you must be perswaded, that that can doe no leaue to the mutability of the gesture more then of all the rest of the circumstances; and thus you haue a particular, and just answer to your speciall reasons of some particular circumstance. I might giue you one generall answer to them altogether, and say, these were no reasons, because

Christ

* As that, of Paul and the Christians receiving in the night was, &c.

Christ might have disposed otherwise for number of communicants, bread, and wine, *without doing a miracle.* I confesse; I should borrow this answer of the wisdom of the *Scotsmen*, *Some circumstances* (say (x) they) *could* x *Perth. Assemb.* *not conveniently have beene changed; but as for the gesture of* pag. 36, 37. *sitting, Christ might have changed it in* (y) *standing or kneeling, if it had bene his mind we should have left it, without* *working any miracle.* But I disclaime the help of this answer, because it is somewhat absurd and ridiculous. Note that standing is in as ill case as kneeling.

Fourthly, I answer, let it be that all your circumstances were used vpon speciall reason, what then? why may not the gesture have beene so used also? and like as we may change those circumstances, because we have speciall reason for changing of them, which Christ and his Apostles had not, (as they had speciall reason for vsing them, which either we have not, or concerneth vs not so much:) so we may change the gesture, because we have speciall reason for the changing of it, which Christ and his Apostles had not, (as they had speciall reason for the gesture which they used, which either we have not, or concerneth vs not so much.) And this is our answer to your third exception taken against our reason for the mutability of the gesture, drawne from other mutable things & circumstances in Christs supper. See more of this matter, sect. 35. to the end of 40. sect. before. Self. 85.

Fourthly, (they (x) say) *we cannot reason from circum-* Self. 86.
stantial things, and such as are of temporary use, so that
which is substantiall, and of perpetuall use. I answer (to
passe the fault of petition of the principle, which custome
with the disputer makes ordinary) although I haue said
reasonable much to prooue the gesture but a circum-
stance; yet because I will shew the force of our reasoning
from those circumstances of the first supper, which are
vndoubtedly mutable; I will prooue that the gesture
and they be (for our purpose) of equall consideration.
First, those things which agree together, (I say not *in*
aliquo tertio, but) in the point of *Adiaphorisme*, haue in
that respect a force of inferring one vpon another. This

proposition is cleere enough: but I assume, that the gesture and those circumstances doe agree together in the point of Adia phorisme for prooffe whereof not to speake of the efficient, or generall matrer of things indifferent, which are bodily actions, things, ceremonies, &c. let vs make the trial by the forme and end of them. The forme is *ἡ ἁδιαφορία*, or indifferency it selfe, as I may so speake: and this in gestures you cannot deny: of our Saviours gesture of sitting you doe openly (a) confesse, that it was but a matter of circumstance, and of an indifferent nature, and may be lawfully left upon occasion, as all other indifferent things may, and another gesture used in stead of it. And thus you be enforced to say, partly by the liberty of all gestures in other ordinances, and partly by the liberty which you take your selues of the gesture of standing in this Sacrament. Well, *forma dat esse*. As for the end of things indifferent, which is order, decency, and edification, let Mr. disputer (b) beare witnesse, who condemnes kneeling at Sacrament for want of decency and order, and avoweth the same of the gesture which was used by Christ and his Apostles. Then it followeth by one prooffe, that the gesture in the supper is no more substantiall then the recited circumstances.

Sect. 87.

Secondly, there was never people, time, service, from the worlds creatiō till this day, (setting aside the particular controverted) but the gesture hath been wont vsually to be changed, and set at liberty, as well as other circumstances. This I haue (c) prooved sufficiently, and shall (by Gods grace) ever be able to defend, as a cleere doctrine of truth. Is it not then an hard case, that one onely gesture, in one onely ordinance, vnder one onely time, (the time of the Gospell,) without also any speccall instruction given, should become damnable, & be no companion to its natural fellow-gestures, or any other circumstances? Surely it is incredible, if therefore gesture hold its hold, which it hath had in all services divine; in all Churches & times, it will still remaine vnto vs a free donizon in the corporation of circumstances.

Thirdly

Manuscr. ch. 2.

b Disp. pag. 37.
realib.c P. 1. c. 1. at the
third rule of
gestures.

Thirdly, that the gesture may be concluded change-*Sect. 38.*
 ble, from other circumstances in the supper, may ap-
 pear by its plaine inferiority to many of them. As first,
 many other circumstances are punctually mentioned in
 the supper, and yet not a word said of the gesture. Se-
 condly, many other circumstances were retained some
 hundreds of yeares in the Church, after the Apostles
 time, and yet not the gesture of the Apostles, (if it was
 sitting.) Thirdly, some other circumstances in the supper
 were of purpose and choice, whereas the gesture (if it
 was the gesture of the Passeeover) was evidently occasi-
 onall. Fourthly, some other circumstances were peculiar
 vnto the supper, and never applied to any other divine
 ordinances (in which respect there was lesse liberty, at
 least more cautelousnesse to be had for the changing of
 them) but standing, sitting, and kneeling, (which soe-
 ver the Apostles vsed) were ever common and free ge-
 stures to any divine ordinances. Fifthly, some other cir-
 cumstances haue in other occasions bene made immu-
 table and bound, as the time and place, sabbath, and tem-
 ple of the Law, &c. to the whole Church: so was never
 heard of a commandement given for the binding of any
 manner of gesture.

Sixthly, and lastly, perpend diligently some circum-*Sect. 39.*
 stances in the supper, and you will find that they come
 nearer to the nature of the instituted Sacrament then the
 gesture doth: (now Mr. disputer will cry out presently,
 a table-gesture for a feast:] but giue me leaue (Sir) you
 reason out of an imagined rule, I will reason out of the
 expresse tenour of the institution:) Take three mutables
 for example. First, what say you to the breake of the
 bread? Doe you imagine, that our Saviour divided the
 bread into twelue peeces, or that he only led the way for
 breaking vnto his communicants? You (d) allow the *d Perb. Afford.*
 first booke of discipline, penned. 1560. which ordeines *pag. 41.*
that the Minister breake the bread, and distribute the same
to those that be next him, commanding the rest every one

with reverence, and sobriety, to breake with other, because it is necesse to Christs action. Now is not the respect of the person breaking more to be noted then the gesture? yet is it not absolutely necessary that the people should breake the bread. Secondly. what say you to powring out of the wine, (if our Saviour vsed it, which is indeed vncertaine,) is it not neerer the sacramentall busines, then the posture of the communicants bodies, yet is it necessary to be done. Thirdly, finally what say you to the administration of the supper? Is not the manner of administration neerer to the institution, then the gesture of administration? yet is it not necessary that the same man administer the bread and wine both, as our Saviour Christ did: by all which disparisons it appeareth (I hope) that the gesture is inferiour to many other circumstances in the supper; nor to speake of the equality of the gesture and other circumstances, which I could shew much more (I suppose) if need did require. Now I trust you will please to permit me to take the benefit of my third generall respect of the gesture, namely, that we are no more bound to follow the example of Christ and his Apostles therein, then we be bound in other mutable circumstances.

Self. 90.

(*) Here Christs example is this, he was immersed, in a River, at thirty: three great points not to be imitated, much lesse an vknowne gesture,

Fourthly, consider the gesture as it respecteth all other ecclesiastical ordinances, & by them let it be judged further whether Christs example of gesture do bind vs to imitation: for let any man pick out of the bible one example of gesture in prayer, thanksgiving, singing of Psalmes, exercises of the word, offering of sacrifice, in circumcision, in the pascheover, and (*) baptism, that ever absolutely bound the Church to the imitation thereof, and I will yeeld that Christs example may binde vs here: But if none such were ever heard of, then my brethren must shew reason, why example bindes rather in this worship, then in all other worships of God, rather in this Sacrament, then in all other Sacraments of either Law or Gospel. But I am of mind that he which looks into these things in good earnest, and with an impartial

cye,

eye, will easily languish in his opinion, of the necessitie of imitating Christ, and the Apostles bodily gesture.

Thus I have shewed that their gesture bindes vs not to imitation, because it was but occasional, because it is not essentiall to the sacrament, because the rest of its fellow-circumstances do not binde vs, and lastly, because there was neuer example of gesture knowne which bound the Church absolutely, but so as it might be changed vpon occasion. Self. 91.

What remaineth now, but that I shut vp this chapter with pressing the practise and doctrine of our brethren, whetby they themselves make void the example of our Sauour Christ in the gesture: First for their practise, I will omit that the number of your communicants differeth; that the people even women receiue with you, that your bread is leavened: that in precise imitation you blesse it nor, as Christ did; that your wine, cup, table, &c. doe all differ from those which Christ vsed; that you change night into day, one time of the yeare into all times indifferently, eating before a full meale into fasting, at least abstaining a full meale of purpose, a private chamber into a publicke temple; and certaine more. Self. 92.

These I say I will omit, as wherevnto you will reply either as I have alledged before and (f) answered; or else that in many of these things, Christ hath not left direction and information vnto vs, which might be answered also as easily: for we know as well what wine, what fashioned cup, &c. Christ vsed; as we know his gesture, the story being indifferently silent both in this and them. f Sect. 75 to the end of Sect. 82.

But I will vrge your practise against you in these particulars following.

First, you swerue from Christs example, who him selfe alone administrated the communion; whereas the administration with you is perfonned sometimes by more then one: you cannot say the multitude of communicants requires this, for in a just congregation one minister diuiding his company and times, may well per- Self. 93.

forme it alone. I say well, if it were necessary to follow Christs example.

Self. 94. Secondly, you swerue from the example of our Saviour Christ, by giuing the bread, and wine, singularly to all your communicants, when our Saviour (g) bid his communicants diuide it among them, you cannot say that you bid them to do in like manner, when you can and may, for sometimes you do otherwise, & if it were an absolute dutie, Can must bee laid aside for the Pitcher.

Self. 95. Thirdly, you swerue from Christs example in cutting and quarring the bread, and then opening your cuts, and so breaking you consecrate it, which manner our Saviour did not vse.

Self. 96. Fourthly, you swerue from Christs example by sitting bare, whereas he and his Apostles were couered; thus (b) *Mr. Iohⁿson* chargeth you, yea, thus you charge your owne selues, * by yeelding that the Iewes couered their heads in diuine worship, as *Drmstas* affirmes and proueth.

Self. 97. Fifthly, you swerue from Christs example in being content to sit from the table.

Self. 98. Sixthly, why do you not pray, blesse, and giue thanks in the same gesture of sitting, wherein you do receiue? Why do you not as well stand to Christs gesture in the act of blessing, as in the act of eating and drinking? For he and his Apostles you will not denie kept in one gesture all the while.

Self. 99. Seventhly, Christ who administred sate as well as they which receiued, where you be content to do otherwise. So we reason thus, if the communicants be bound to receiue the Sacrament sitting by Christs example, the Minister is by the same example bound to deliver also the Sacrament sitting. Here you breake Christs example againe, and that is so much worse, (because if there be a bond of sitting) verily the Minister is rather bound, who is Christs deputed and authorized instrument, whose act of administration carries authority with it.

Eightly,

Rightly, You stand oft in receiving, so (you confess) *Self. 100.*

did not our Saviour Christ and his Apostles, to the presence of a table gesture, I answer a word in this place, that our Saviour (even when he sat at the Paschal Supper at least) told his Disciples, that standing was a way-
 ters carriage; and he doth of set purpose distinguish it from a table gesture. (f) *Whether is greater he that sitteth as*

Luk. 22. 27.

meat, or he that standeth and serveth

But here we *Self. 101.*

must grapple with an idle answer of the replyer, (k) telling vs being pressed with Christs example, *that standing is better then kneeling, but sitting is simply the best of all.* Truly a very childish answer. First, then it followeth that here's the positive degree, comparative and superlative, that is, good, better, and best. Kneeling is good, standing is better, sitting is best. Here kneeling is vndermined dangerously: if therefore standing is to be borne with, rather then kneeling, kneeling also may be borne, though the degree of inconvenience be greater.

Self. 101. 4 Repl. partic 10 B. Mor. p. 46.

Secondly, if you say standing is better then kneeling, that is, an inconvenience is better then a sinne, what is that to the Bishops dilemma: [if standing be admitted, why doe you presse Christs example of sitting? if Christs sitting be necessary, why doe you vse standing?] where that kneeling is a sinne must needs be begged in comparison with standing; when Christs gesture was no more standing then kneeling: therefore this salve heales not your sore (common with vs) of swerving from Christs example: especially first, when you doe commonly stand in many places, when you might sit, and in Geneva they stand altogether: this is strange magnifying of Christs example. Secondly, when (you (f) say) *kneeling breakes the institution by taking away the very gesture of sitting, used by Christ and his Apostles* the standing must needs breake the institution also.

1 Pet. Affemb. pag. 35.

Fourthly, what will you say to (m) walking vp and downe at your ministers for distributing, of the people in the very (n) act of eating? is not this a breaking of people so they do oftentimes with you (n) so they do at Geneva so they do

Self. 102.

At Geneva the elders reach the cup to the people often with you.

Christ

Repl partie to
Bp. Merion, pag.
36.

Afterward
chap 5.
Self. 103.

Self. 104.

Christs example, yea a palpable breaking of it? but see Mr. Replier (a) helpe you at a dead lift: first, (saith he) *walking is more agreeable to a supper then kneeling*: but what doth he speake of kneeling without cause, he should defend that walking breakes not Christs example of sitting: he onely makes comparison with kneeling for an evalution: for what if walking be as little agreeable to a supper, what is that to Christs example, except that your sinne of breaking his example may perhaps be lessened? and yet that is nothing to the very point. Now how agreeable walking is to a supper, that shall we shew in its owne (p) place.

Secondly, saith the Replier, *walking was never abused to idolatry, as kneeling*. Answer, still he evades by comparison with kneeling, which in this matter is of no moment, to no purpose: for what if walking be lesse abused to idolatry, (which must be tryed hereafter) what is that to Christs example? It is as if you should have said in this manner: we may leave Christs example for any gesture that is not idolatrous: and this is the true application of your comparative answer. You have brought the plea of Christs example to a worthy good passe; for so kneeling it selfe is lawfull you confesse for all Christs example in it selfe, if idolatry had not (as you say) polluted it. These two answers then serue onely for filling vp.

Thirdly, the principall answer is to come, that you doe not vse to walke where you can doe otherwise; onely when you cannot be suffered to sit, you come as neere Christs example as you can by walking, having no sinne in it. This answer is both a false and a beggarly answer. First, false, for sometimes you vse to walke when you might doe otherwise, as you cannot well deny: howsoever you cast off the defence of *Generals* fashion it seemeth. Secondly, beggarly: first, begging that walking is as neere Christs example as you can come. Secondly, but shamefully begging, that walking is no sin, is against Christs example which was objected

Vnto you. The Bishop (q) chargerh you with offending against Christs example (if it be a sin not to follow it in gesture) by your walking vp and down: you answer, forsooth, that you are forced to walke indeed, but you abstaine in the meane time from that which is euill, that you do not sin in it. But I pray why did you not shew and prooue, that you sin not against Christs example by walking, houlding of the gesture of kneeling as you doe. Loe, Sir, (pray you looke againe) that was the point, (and yet is) to be answered: as for your saying, you come as neere Christs example as you can, that satisfies nothing at all, if your gesture be a swearing from Christs example; and so be a sinne in it selfe vnto you: your comming as neere as you can, may excuse perhaps a *tantu*, but it doth not excuse and release (*a toto*) from all blame of sinfull, and so damnable aberration. When I scanned these answers of the replyer, as I was forced to thinke, he wanted either judgement or candour, (that I say not conscience) so I was sorry for poor people and Ministers too, led with prejudice, whose turne the name of a reply, and the numerous rale of particulars, in the handling of this controvertise sufficeth.

I offer these nine points of your practise to be better considered of: in the meane time I a yow, that you haue quite forsaken and made voyd Christs example of sitting; and you take his name in vaine grossly to talke of his example, when either in gesture (if Christs gesture was sitting) or greater matters you doe neuer imitate it, as you would seeme to require vs: nay (being put vnto it) you flie from Christs example to the reasons of idolatry, a table-gesture, &c. altogether vpon examination I see the misterie of it, whereunto with your practise, let your doctrine speake in the next place.

This then is your judgement of Christs example. *The Sect. 106.*
question is not, (saith (r) the disputer) whether the Church may forbear to vse Christs table-gesture, but whether in lea-ving Christs example it may obserue such a gesture as is no table-gesture.

*B. Mors. de-
 fence parties
 chap. 3. sect. 7.*

Sect. 105.

Disp pag 144.

Manuscrip.
ch. 1.

table-gesture. Examples of gestures both in the supper and prayer (saith (1) Manuscrip.) which otherwise we are bound to follow, when they prove inconvenient, and an hindrance to edification, may be lawfully changed into some other. I will name no more, having your actions so sufficiently to speake your minde, being the best expression of your inward thoughts that possibly can be.

SeB. 107.

Thus (by Gods gracious assistance) I have fairely considered of Christs example of gesture; having shewed both, that it cannot be prooved certainly what it was, and if it was the same with the Paschever-gesture, that it was a manner of lying along, yea, and if it was, as our sitting at tables is, that yet it bindeth vs not absolutely to imitation. I heartily desire that wise, and learned men would judge me, I am resolved to be pertinacious in nothing, if they please to helpe me with their friendly corrections; for finding out of the truth, if I have missed it. At first I confesse, grave and learned mens talke of Christs example so much oppressed my young, and immature, conceptions, that I was afraid in my selfe least I should offend. (For who would imagine that our brethren should make his example in the gesture, a mere specimen to inflame forestalled mindes, to stir tender consciences, and lastly, for countenance of their cause before the world, with such as take vp the matter onely by hearsay.) But Christ graciously opened his eare vnto me; opened mine eye (I hope) vnto him, who graunt (reserued the lawfull libertie of changeable circumstances, which himselfe alloweth,) that I and all his people may ever strue to tread in his most heavenly foot-steps.

*An appendice to the argument of
Christs example.*

SeB. 108.

YET I am enforced to speake in this place a word or
two

two further to the importunitie of the *Scofemen*: for they do beare vs in hand, that Christs example in the institution is broken diuers waies by kneeling, besides taking away the gesture of sitting.

First say (s) they, *kneeling takes away the vse of a table*: *Perth. Afsend.* from vs: I answer three things: First, a formall table is *pag. 39.* not essentiall vnto the Communion, neither know you what a one Christ and his Apostles did vse. Secondly, if tables were made lower, and longer then ordinary, communicants might kneele before them; (nay they many as they are, as the minister is wont to doe with vs) and so come, and goe, as you are wont to doe in sitting and standing: so the vse of the table would not be taken away, but onely of formes and benches. Thirdly, tables haue a proper and honourable vse with vs, for setting the bread and wine on, whence as in civill vse a peece of bread and a cup of wine may be fitly brought vnto the n which be present. But see the next maine argument of a table-gesture.

Secondly (say =) they *kneeling takes away breaking of* *pag 40.* *the bread*: how so? because our service-booke makes no mention of breaking of bread? I answer, first, that the service-book expressing it in the words of institution doth certainly import it. Secondly, is kneeling (I pray you) in cause that breaking of the bread is not mentioned? or is not bread broken in practise where kneeling is? or if it be not, is kneeling the cause it is not broken? This is new, strange, and ridiculous learning. Thirdly, if kneeling onely take away breaking of bread for the respect of the service-booke, then in it selfe it can be charged with no such matter.

Thirdly, (say =) they *kneeling takes away the distribution*, *pag 41.* *that ought to be among the communicants.* I answer, First, distribution by communicants one vnto another is not prooued essentiall to the Sacrament; I see what you say to it, and it is not of force enough. You tell vs, this is a rite whereby the communicants should enterteine communion

munion amongst themselves. But behold there's great communion (including that) in the act of communicating together; else you say nothing, but what you craue impudently. Secondly, there may be distribution (in my vnderstanding) by them which kneele together, as well as by them which sit or stand, if it be intended. Thirdly, you still erre in putting *non causam pro causa*: kneeling was not the cause, that such distribution ceased at the first, or tooke not place with vs in the Church of England.

¶ Pag. 41.

¶ Pag. 40.

Fourthly, and fifthly, (say they) (x) *kneeling alters the enunciativ words of Christ, [This is my body which is broken for you] also it (y) restraines the commandment [eat ye, drinke ye] to [eat thou, drinke thou.]* Oh miserable exceptions! what will no prejudice make an argument for it selfe? as if the true meaning were not retained with vs, or as if there were a fault, kneeling (forsooth) were to be charged with it: as if those speeches haue not benee applied also to them which haue sit and stood; in a word, as if those speeches were not in former time so vsed, before (you say) that kneeling was vsed in the Church. I marvaile you doe not say that kneeling hath benee the cause of all the sinnes at the Sacrament that ever were knowne, since it was vled: you discredit your cause with such impertinencies, falshoods, deliraments, as if you were not ministers of the truth.

¶ Pag. 44.

Sixthly, (say (x) they) *kneeling divides communions, that so many cannot receiue together.* Answer, it is vnreasonably false; nay it is truer of sitting about a table, where many cannot receiue together at one time, except with tossing to and fro, with coming and going, that they much disturbe (many times treade vpon) one another.

CHAP. 4.

THirdly, our order brings vs now to the consideration of the arguments drawne from nature: and indeed the strength is good which the light of * nature ministreth for the just defence of kneeling in the worship of God: yet it is said, that *kneeling in the act of receiving the Sacramentall elements, is contrary to the order of nature.* Now nature hath three wayes whereby she manifesteth her selfe: first, those naturall principles, and notions of the minde, which arise, & *distinguishe* *rationalis.* Secondly, the naturall inclination and propensitie of things, whereby they are constantly mooved and edried after some speciall manner. Thirdly, the necessity, and civill exigence of things themselves, whereby they are administred, and applyed, as harmony, propriety, and lastly, sensible commodiousnesse and firnesse doe require. I am content that nature by these wayes be *moderatrix* betwixt vs. First, you cannot deny, that there is a principle in nature for worshipping God, and that a naturall expression of worship is bowing or falling downe. Secondly, you cannot deny that man is prone by nature to adore before the majesty of God in his ordinance, whose face he apprehends to be both present and glorious. Thirdly, for the necessary administration of Gods worship, kneeling will be least condemned by nature among the gestures: for this I must admonish you of, that when we aske what gesture nature requireth in the Sacrament, it is not as if we asked what gesture nature requireth in eating & drinking: for thus you consider no more of the Sacrament, then of a civill supper at some. Therefore because nature knows not Evangelicall Sacraments in the parricular accomodation of them, we can inquire no better then what gesture doth nature require, either in a Sacrament (which is a seale of a covenant

Self. 1.

* Authority in another begeth reverence in me, this reverence possessing my soule, breedeth in me a desire to manifest it to the party revered: but I cannot possibly doe it, by any other means, but by some bodily shadow & sign, whereupon nature teacheth me to bow the body: Treat. of div. worsh. pag. 9.

a Proprietatem
de'cto nature
negatio est.

venant betwixt our Creatour and vs) or more generally what gesture requires it in divine worship. So then first, Harmony allows the gesture of kneeling in the Sacrament well, *posse*, that nature doth simply & vniuersally allow it in worshipping. Secondly (a) propriety (I mean that which belongs to the Sacrament in the formall and essential consideration of it) doth by no meanes exclude or condemn kneeling in the act of receiving, more then the same is excluded or condemned in Circumcision, Passover, and Baptisme. Thirdly, all the matter you stand on, is the least of all: and that is the commodiousnesse and fitnessse of sitting in the time of receiving, and the incommodi-ousnesse and vnfitnessse of kneeling at that time: but it will prooue (I hope) vpon just triall, that kneeling is commodious and fit as well as are sitting and standing. That reason may sway, let your arguments be now examined; which I finde to be two in number, one generall, one speciall: though the generall be nothing of it selfe, but either vanisheth into the speciall, or into other arguments. The generall argument assumeth kneeling to be against the order of nature, because it is against Decency. Wherefore of decency we must say something.

*Of decency of the gesture of kneeling in the
act of receiving.*

So A. 2.
Demand. p. 7
40.

And first we must needs take notice of a loose distinction of the demanders. Decency (say (b) they) is either diuine, for allowance whereof plaine and euident testimonies may be found in holy writ, that the same decency pleaseth God: or humane, for the which we haue no other warrant then tradition or commandment of man; and so is onely pleasing to man. For the diuine allowance of The decency of kneeling I shall iustifie it by and by: for the commandment of man to make decency: besides that the speech is harsh and improper, I will take an order
for

for you, that the case shall be tryed betweene vs, as if there were no magistrate in the Church. But perhaps you might haue better distinguished thus, (There is a twofold decency, either that which you call decency, or that which we call decency) and this would haue bene somewhat more to the very purpose. But two points I will not sticke to yeeld you: first, that the gesture vsed in the Sacrament ought to be decent, for who is so voyd of honesty to deny that Scripture, (1 Cor. 14. 40.) as well as nature, expressly imposing the necessity of it vpon vs? Secondly, that all gestures be decent in the Sacrament, *per se*, I meane standing, sitting, and kneeling; the decency of sitting doth not exclude the decency of standing, nor doth the decency of both exclude the decency of kneeling, nor the decency of kneeling exclude the decency of the other. This (I am assured) will be current diuinity with you, if I shew that there is a decency in kneeling, which is the onely gesture denied; for of that you (e) say, *comeliness will not suffer it in the Sacrament*. *Perib. Assent.* *ment;* and every one of you is of the same minde, for pag. 56. ought I can see to the contrary: but if I shall prooue kneeling decent in the supper, then you cannot but confesse, that any of the principall gestures may be decently applyed vnto it vpon occasion. Your arguments against the decency of kneeling shall bee brought forth first, and after ours produced, which tend to iustifie and maintaine it.

Arguments against the decency of kneeling.

R Eason 1. (a) *Nothing is left to our liberty pertaining to Gods worship, but to order the same in comely manner; but by the gesture of kneeling the Sacrament is not ordered in comely manner, because order requireth not the institution or vsage of any new thing, but onely the right placing and disposing of things which are formerly instituted.* *Ans. But* *Señ. 3.* *d Repl. generall* *cap. 1, f. 16.*
 H (passing

(passing whether order will not stand with the vsage of a new thing) it is false, that you say, that kneeling at Sacrament is a new thing, and so that the Sacrament cannot be rightly ordered and disposed thereby. Is not the gesture necessary in its kind, and may not the particular determination thereof be varied? and why then doe you tell vs of a new thing instituted, which in its kinde is absolutely necessary? and if this be not a good answer, how will standing at Sacrament be acquitted from being a new thing, and many things more, which I could name, that be variable, and yet necessary in their kinde? would you haue matters of order to be particularly mentioned you would and also must haue it so, if by this reasoning kneeling can possibly be condemned: but if by new thing you cannot meane any such thing whose kinde is necessary to the Sacrament, it followeth, that this reason against kneeling is not worth a straw. And here I cannot but obserue the simplicity of the demanders, who because the commandements and ordinances of the Lord are required to be done decently by the Apostle, 1 Cor. 14. 40. do thereupon imagine that kneeling cannot come within the compasse of the Apostles decency, because it is not the commandement of the Lord, reasoning in effect in (e) this manner: [All the Lords commandments must be vsed decently: kneeling in the act of receiving is not the Lords commandement: therefore kneeling cannot bee vsed decently.] Oh simplicity and want of judgement! you should haue concluded in this manner: [All the Lords commandements must be vsed decently: the Sacrament is the Lords commandement, therefore the Sacrament is to be vsed decently:] *scilicet* in respect of circumstances, as place, gesture, and many more such like, whereof the Lord hath not given any commandement, but hath left the same to be ordered by man, as conuenience, and edification require. Furthermore, whereas the Replyer saith, our Diuines giuing instances of order, are wont to insist in time, place, and such like circumstances, what doth he

e Demand. pag.
38.

he reprooue the gesture of kneeling thereby, being one of these circumstances? So Mr. Calvin saith, (f) *that kneeling in prayer is a part of the Apostles decency*, and the Replier (g) affirmeth, *that he speaks in that place onely of circumstances of order*. How then (I pray) can you condemn the gesture of kneeling for want of order, which tends to the right disposing of the Sacrament formerly instituted? But the truth is, this matter belongs properly to your generall argument, (b) where it is fully answered, and not to this place, where you should haue better proved kneeling to be indecent, *a proprijs requisitis decori*, and not to roue, *a genere ad genus*, proving kneeling indecent, because it is instituted by man meerely, which yet is begged most vnreasonably.

Reason. 2. Christ knew (i) *what was most decent and fit*, and yet neither he nor his Apostles did kneele: and (k) *why should we be dispossessed of the decency of our Saviour Christ and his Apostles, and chase in stead thereof a decency of our owne*; (l) *The decency of the Church then could not be but diuine, whereunto other decency should giue place*; and (m) *no good reason can be giuen, why kneeling should be more decent now, then it was to Christ and his Apostles*. *Answer.* This reason supposeth there can be decency but in one gesture, where all gestures in themselves (for ought you can disproue) be capable of it. Secondly. This reason condemneth your selues in many particulars, as in standing, walking, vncouering, &c. in the act of receiuing. What? doe you leaue Christs decency, and take to a decency of your owne? Thirdly, You are certaine that the Apostles did not kneele in the act of receiuing, or else you cannot tell? And verily it is but vnprofitable learning, to tell vs of the decency of Christ, and his Apostles gesture, and yet know not his gesture it selfe. Fourthly, Suppose kneeling was as decent to Christ and his Apostles as to vs, and yet he sae, and they also sae, what followeth of that? sure nothing, but they chose a more decent gesture, we a lesse decent, so some decency

f Calvin Instit. lib. 4. cap. 10. sect. 30

g Repl. generall cap. 1. sect. 5.

b Beforech. 1. of this part.

Sett. 4.

i Abridg. pag. 49.

k D

43. cmand. pa.

l Pag. 43.

m Abridg. as before.

decency to kneeling still remaineth. Fifthly. But all the force of this reason is fully answered before in Christs example, which (though it was undoubtedly decent, for who dare or can thinke otherwise) yet binds vs not absolutely to imitation; except in the matter of equiry, that our gesture should be a decent gesture as his was, and such kneeling to be I shall shew by and by: much lesse may (s) you charge other Reformed Churches vpon vs, whom our example may teach decency, as well as theirs may teach it vs.

Self. 5.

o Disp. pag. 36.
at the 4. arg.

Reason. 3. *It is indecent to kneele, (s) in the receiving of the Lords Supper, because it is against the nature of a table-fashion.* I answer, that kneeling is not against the nature of a spirituall feast, and though there be materiall bread and wine, yet is not formall sitting more necessary, then filling of the body is necessary. It is enough to answer words with words, for prooffe there is none of this argument, but Christs example of a table gesture, which divideth it selfe partly into the argument of Christs exampl., and partly into the argument of a table gesture. So then, Master Disputer made this one of his distinct maine arguments, he was in a dreame, or overwaked, or vaine. And thus you haue their stout arguments against the decency of kneeling; now remaineth our considerations for the defence of it.

Prooffe, that kneeling is a decent gesture.

Self. 6.

That must needs be a decent gesture in the Sacrament, wherunto all the notes of decency doe agree.

But all these notes doe truly agree vnto the gesture of kneeling.

Therefore kneeling is a decent gesture.

Those notes I haue obserued to be five: three of them (p) Mr. Caluyn giueth to my hand; and I will adde a fourth, and you adde a fifth vnto them.

p. Calv. inst. lib.
4. cap. 10. sect.
20, 29.

First,

First, saith M. Calvin, *that shall seeme most comely to Sect. 7.*
vs, which shall be fit for procuring of reuerence to the holy
mysterie. I hope I shall not need to proue, that kneel-
 ing serues to procure reuerence, it being (as your selues
 alledge) the reason of our Churches enioyning it, that
 the Sacrament might be receiued reuerently.

Secondly, saith M. Calvin, *that shall seeme most comely Sect. 8.*
to vs, which shall be an exercise apt to shew piety, apt to
stirre it vp. Let the world iudge, whether kneeling in
 the Sacrament, or sitting (backed onely by the pretence
 of a ciuill fashion at tables) doe more shew piety and
 stirre it vp. They haue I thinke small skill and experi-
 ence in worshipping, that will deny this note of comeli-
 nes to belong to the most humble gesture.

Thirdly, saith M. Calvin, *that shall seeme most comely Sect. 9.*
to vs, which is an ornament to the action in hand. And
 why should it be denyed, that kneeling is an ornament
 to the Sacrament; which both imports the ex-
 cellent importance of it, and preserues it also from such
 contempt, as more familiar vsage (though lawfull other-
 wise) through mens wonderfull weaknes would certai-
 nly put vpon it? when you shall shew vs what is an or-
 nament, better, perhaps I shall giue you better satisfa-
 ction.

Fourthly, I adde, that shall seeme most comely to vs, *Sect. 10.*
which is answerable, and suitable to the action in hand.
 Now that kneeling doth very well become the Sacra-
 ment, will easily appeare to him that weigheth, that in
 the Communion we receiue a gift from the Lord; in the
 Communion there is liberty of prayer; the Communi-
 on it selfe is Eucharistically. It is a diuine ordinance, or
 religious worship of God; also it is a spirituall sacrifice
 in some sence againe, inward humility and devotion
 well becomes the communicant, besides the soule may
 very well feed vpon Christ by faith when the body knee-
 leth; and finally kneeling was neuer esteemed vncomely
 in any other action diuine, since the world was crea-

ted. And now (set will and prejudice a side) what I beseech you is a civill-fashion for defence of sitting, to these respects of kneeling, which be truly spirituall? How shall not kneeling be sutable to the Sacrament, which accord's to such things in which the same is even it mysticall-selfe?

Self. 11.

9 Treat. of div.
worsh pag. 9.
7 Pag. 10.

7 Pag. 11.

3 Sect. 1.

Fifthly, Your selves doe adde; *That shall seeme most comely to vs, which is most naturall. Cornelius* (say (g) you) *especially consists in bodily expressions; and (r) bodily expressions the more naturall, the more decent.* That this note may be applyed to the gesture of kneeling; let vs see what you treat further in the said Treatise, *because* (say (r) you) *bodily gestures have their originall, from the naturall conceptions and motions of the minde and heart, (there being such diversity of natures, and dispositions, such divers degrees of the same inclinations, such a divers composition and mingling of affections) it cannot be, but nature must needs vary and be diverse in them.* Well, I am content out of your owne dogmatizing to learne three notable lessons of bodily expressions or gestures. First, if it be more naturall to kneele in divine worship (as I have proved it to be (e) before) then sit, then kneeling is the more decent gesture; (I make this inference onely out of your owne principle.) Secondly, if kneeling be lesse naturall then other gestures in the act of receiving, yet it is but lesse decent, so it is not simply indecent therefore. Thirdly. That the soule (according to nature) doth vary bodily expressions, and gestures, and is diverse in them, in somuch that both all gestures may be interchanged to the same man as his soule may be diversly affected at severall times, and and also that divers men (diversly disposed) may vse diversity of bodily gestures. [in all *alva decentia*] To my knowledge I doe not writ or abuse your owne words against you, but transcribe them truly, and conclude from them, as they doe evidently beare out. Now let all our notes be tried by the iudicious Reader.

Self. 12.

But give me leave, Mr. Disputer, to tell you, that you are

are not a fit judge of the indecency of kneeling at the communion, who do affirme plainly of sitting in prayer, (though *David* *sate*, *Eliab sate*, &c. your selves sit sometimes in prayer) that (a) *sitting in prayer is an indecent and vnreuerent gesture, if we may conveniently kneele*. For (that I may make some criticisms vpon this learning,) first, haue you so good opinion of sitting, when you come to God in prayer, that you count it vnreuerence, and rudenes; and can you be so hot for defence of it (as if there were none to it) when you come to God in some other diuine ordinance? This seemes not to cot-ten. Secondly, will you vse a gesture that is indecent and vnreuerent in prayer, when you want (but ordinary) conuenience to vse a better? and will you not kneele though it were indecent and vnreuerent, in recessing, when you cannot conveniently, (and perhaps sometimes possibly) vse a better? I suppose your answer will be to seeke, (Sir,) Nay do you not by your speeche quite destroy the force of your argument against kneeling, drawne from the indecency of it, inasmuch as an indecent gesture may be vsed sometimes, when conuenience seruerh not to vse some other and better?

Thus much I only annexe for a postscript to shew that if kneeling in the Sacrament (which indeed is a natural gesture, and a gesture from the beginning sanctifies to diuine worship) were indecent and vnreuerent in the act of receiving, yet ought it not to be refused by the judgement of Mr. Disputer. But I need not that helpe, hauing prooued (I suppose) before, that kneeling in the very act of receiuing is a decent & a comely gesture. Thus much of their generall argument drawne from nature, now followes the speciall argument, which is that of the table-gesture, in handling whereof I beseech the Lord to lead me by his holy Spirit, that I may faithfully and impartially answer the very truth.

CHAP. 5.

Of the argument of a Table-gesture.

Sect. 1.

NOW for the more full and evident declaration of this point, it is needfull to be well acquainted with the ministers opinion, and judgement therein, that so I may not seeme to vie any confutation thereof in vaine. Indeed, I confesse my principall conflict in this businesse will be with Mr. Disputer, (such a one as he is) who presseth the necessity of a table-gesture with wonderfull earnestnesse. And thus in generall he determineth, (w) that the Lords supper doth fully and in all accomplished sort represent, and exhibit, whatsoever any sort out of the nature of a banquet, to testifye his love to the guests and his society with them, Againe (x) whatsoever liberty or prerogative a table of repast hath, for those that partake thereof, the same haue communicants at the Lords table. And (y) of the same things belonging to a table of repast in generall, there is no exception at the Lords table. Againe, (z) Christ aimes to communicate with vs, not a part onely, but the whole entericement, that the proper nature, intendment and carriage of a feast doth geild. Againe, (a) kneeling is repugnant to the proper imployment of a table of repast, and so consequently is repugnant to the law of nature. And wherefore neede I to cite more places to shew the meaning of the disputer, when he is hammering vpon a table-gesture, in a great part of his booke? and especially his foure first arguments, and sixt haue no footing but in a table-gesture. 1 Arg. Kneeling (saith he) saues not to vs bearing the person of guests table. 2 Arg. Kneeling (saith he) hinder assurance of our coheirship with Christ, because it crosseth that which is a worthy meane to faid in vs that assurance, now that worthy meane is the carrying of our selues in the person of guests and coheires with Christ at his table.

3 Arg.

w Disput pag 16.

x Pag. 17.

y Pag. 18.

z Pag. 31.

a Pag 37.

3 Arg. *Kneeling* (saith he) *debarre vs from the liberties and prerogatives of a table.* 4 Arg. *Kneeling* (saith he) *is against decency, because it is repugnant to the carriage of guests at a table of repast.* 6 Arg. *Kneeling* (saith he) *is worse then sitting, because a personall worship in the act of receiving is worse then a table-gesture.* (*Erustra sit per plura, &c.*) Whereby appeares not onely, what a learned, and logicall disputer this is, but also what a minde he hath of a table-gesture. My desire is therefore in this place, to shew that a table-gesture is no such necessary thing: as he idly imagineth. As for his vaine collections and conclusions from thence, I shall take them into consideration as their turne cometh.

But first I looke you should yeeld me some vnanswerable reasons, to prooue the necessity of a table-gesture: you that stand so much vpon a table-gesture, that make many of your arguments to depend vpon it: seane Christs precise example, (if it was the *discubitus* of the Pasleover; nay if it were *affectio, qualis apud nostratos*) for the equity and reason of it; you that haue taught all your disciples or schollers this plea (of all others) at their very fingers ends; should haue methinkes some demonstratiue reasons to make it good, whereby gainfayers might be conuinc'd to iustifie you. Who would not expect such reasons at your hands, that sees your bookes, that heares your discourse, specially if the profession which you make of conscience and Scripture (which is a worthy profession) be considered? but what is to be found now for proving of a table-gesture necessary? surely what I find I will shew, and let wise men judge who are not partially led either one way or other.

Reas. 1. (6) You tell vs, that *our Saviour Christ and his Apostles gaue example of a table-gesture.* To which I answer: first, and is it true, that when you sent vs before, from the argument of Christs example, to the argument of a table-gesture, you will now send vs backe from the argument of a table-gesture to the example of Christ? In

what

Sett. 2.

Sett. 3.

6 Disp. pag 28,
32, 37, 148.

what argument is it possible to make you stay? This dealing is an argument (I thinke) of some vn certainty in your grounds; for if Christs example be a distinct argument of force, and this argument of the table-gesture be such likewise, why doe you confound them together? why doe you fly from the one of them to the other? if both make but one argument betwixt them, why doe you then abuse the world to handle them as diuers? Secondly, you say, *Christ vsed a table-gesture*: and yet you (c) cannot tell certainly what gesture Christ vsed. Is the argument of a table-gesture built vpon Christs example, and yet you know not what that example was? There is neuer a disputer in the world can prooue, that Christ vsed, (as you vnderstand) a table-gesture in the celebration of the Communion. Let every Christian man and woman therefore see, what an imagined thing they trust on, wherein they can never get full assurance of faith. Thirdly, let it be graunted, that Christ and his Apostles did sit at the last supper, I thinke yet, that I haue truly, and (d) soundly shewed, that Christ & his Apostles gesture (whether it was a table-gesture or a worship-gesture, let it haue been what you will) bindes vs not to imitation; and when you haue fairly answered that place, you may haue more cause to stand vpon this example. In the meane time it is to be thought, you will hardly avoid, that which is said there, to prooue the same example mutable & variable. Fourthly, where you are wont to tell vs, when you leaue the gesture which Christ and his Apostles vsed, that you follow Christ still in the equiry of his gesture, which equiry is to vse a table-gesture as you say. I would aske you three questions to that purpose: first, where did Christ ever teach you, that that is the equiry of his gesture, which ought for ever to be followed? In this thing you give vs a conceit of your owne minde without ground of holy Scripture. Secondly, how can you gather equiry of a table-gesture, from Christs gesture, (if it continued the same

See backe
r Chap. 3. Paragraph 1.

d Chap. 3. Paragraph 3.

Self 4.

same which was before in the Pasſeover) ſo long as it was but (e) occaſionall from the Paſſeover, where were divers joynts of meate and feeding of a full meale? Thirdly, how can you make appeare, that our Saviours geſture was rather to carry an enquiry for a civill faſhion, then for the point of worſhip? This queſtion perhaps will puzzle any man but the diſputer, who is ſo loſt in his conceits of a table-geſture, that it is hard to pull him off them. But this matter will be ſomewhat better cleared in the answer to the next reason.

Reason 2. Another reason many pages of the diſpute ſettles vnto vs, as a thing taken for granted, being ſo notoriously knowne, that (forſooth) all the world at the firſt hearing cannot but preſently yeeld to the infallibility of it. And what may that be? Why this it is: *The Sacrament is a ſupper, a feaſt, a banquet, and therefore requires a ſupper, a feaſt, a banquet-geſture.* And the Abridgement ſpeakes in this manner. (f) *In no Nation was it ever held comely to kneele at their banquets, or to receive their food kneeling.* Now to this grand objection, I will make a double answer as followeth.

First I answer, that you do ill to preſſe a table-geſture from thoſe metaphoricall termes, of *ſupper, feaſt, banquet*. For is it to be thought that a borrowed reſpect hath authoritie to command the geſture from that which is proper? For the Sacrament is improperly called by vs, either a *ſupper*, or a *feſt*, or a *banquet*. I know it is wont to be ſo called, for ſome little reſemblance of bread and wine, to a ſupper, feaſt, or banquet; and for that little reſemblance ſake, I condemne not the libertie of alluding vnto them: but to build the neceſſity of a table-geſture therevpon, I can by no meanes ſee reaſonable, more then vpon a ſimilitude, or parabolicall manner of ſpeaking: now that the Sacrament is called a ſupper, a feſt, or banquet improperly, it ſeemes eaſy to me to make appeare. For, firſt, in all the new teſtament the ſacrament is not at any time called by the name of feaſt, or banquet; but they

they be termes which be thereunto given merely by the pleasure of men. Nay where there be feasts of charity recorded of the Apostles and Christians, the same bee evidently distinguished from the Sacrament by that name: and yet if the Sacrament were properly to be called a feast, why might it not be called a feast of charity? Let Mr. Disputer know then that he did not find his termes of feast and banquet in Gods word, and therefore he can prooue, or perswade vnto vs, no manner of gesture by them. As for, that the Sacrament is called *the Lords supper* (and it is so called onely but once, *1 Cor. 11. 20.*) how can you dreame, that it is called a supper properly thereto? For when our Saniour did eat a full supper, before he celebrated it, and is said to celebrate it after supper: how could it be a supper properly taken? I would rather (g) beleewe, that it was called a *supper*, for some resemblance sake only, because there was eating and drinking in it, and that at euening: or because it was djoynd in a manner, and annexed to the Pascheover, which indeed was properly the Lords Supper. For hereupon the Sacrament among the *Corinthians* (after Christs ascension) was called the Lords Supper, though they did celebrate it in the morning and that tyme it still retained in the Church vnto this day; for the due remembrance of the tyme and occasion, when and whereupon it was at first instituted by Christ. But if it was properly a supper to the Apostles, and so was properly called the Supper of the Lord, then no doubt it is properly a dinner to vs, (receiving it in the morning or midday.) and so may be properly called the dinner of the Lord. But this kind of speaking who would not eschew, as not only improper, but withall vitavory and carnall? So that I suppose the termes of supper, feast, banquet, are improperly vsed, and can therefore haue no sufficient force to conclude for a table-gesture.

g It is called a supper, because it was instituted at Christs last supper, (that is the Pascheover) and because it represents a supper. So latter confess. of Helvetia.

Sect. 7.

Secondly, Let vs in good earnest looke vpon the honour of the institution; and I am deceived if any thing

can

can be fetched from thence, to prooue the Sacrament a feast or banquet. It is true, Christ instituted the corporall elements of bread and wine, and the actions pertaining vnto them, but for what purpose I pray you? to make vs a feast thereby? I say no: (b) but for shewing forth his death, and remembrance of his sufferings till he come, now his death is shewed forth, and his sufferings remembred by the Sacramentall breaking of bread, (whereof it is, that the whole action is called breaking of bread) whereas taking and eating be onely appointed to signifie the communicants faith, and interest in the vertue and merit thereof.

The end is specified in Math. Mark. Luke, Paul, and none other.

Thirdly, If any supper or feast can be imagined here, *Scilicet* 8. it must be concluded either from the actions of taking, and eating, or from the signification of them: from bare taking and eating, it is hard to conclude feasting and banquetting, as who would say, that *Jonathan* feasted and banquetted, when (i) he did but tast a little hony, *1 Sam. 14. 33.* with the end of the rod, that was in his hand? Who would say, that eating so much bread (as we bee wont to eate in the Sacrament) in ciuill vse, made a supper or banquet? and for the signification thereof, I need not trouble my selfe, the same being raised out of the elements and actions, which be visible to the eye, if therefore the receiving of bread and wine be improperly called a feasting, receiving of Christ spiriually (in the Sacramentall course) must needs be improperly so called. And verely the actions of bare eating a peece of bread, and drinking a little wine, can properly conclude no dinner, or supper, no feasting, or banquetting; especially if it be observed, that this eating, and drinking, is not ordained to satsifie hunger and thirst, as the Apostle teacheth: (k) *If any man hunger let him eate at home,* *1 Cor. 11. 34.* *that ye come not together to condemnation.* Thus I am persuaded that the Sacrament is no supper, or banquet properly taken, and therefore it is a weake reason for sitting, to tell vs of a feast or banquet, when I might tell you of many

many metaphoricall names, which are, and might bee lawfully applyed vnto the Sacrament, and comming as neere both Christs institution of it, and the spirituall nature of it, and yet the gesture dependeth not vpon them; much more may I avoid your metaphoricall names by the authorisy of names properly given, of both sorts, what would you say to worship, Communion, Testament, Eucharist, Sacrament, Sacrifice, &c. why should you not strue for a gesture, which these names allow, as well as for that alone which the name of supper alloweth? since some of these names bee proper simply, others as proper as this of Supper to Christs ordinance, yea, and some of them named in Scripture, both more, and more (I) honourably? But siue things are, and may be objected to prooue the Sacrament a Supper or feast properly taken.

I1 meane by
Christ himselfe
in the instituti-
on, *Mat. 26. 26.*

Sett. 9.

Obi. 1. The first objection I will make my selfe; and take it from the Passeover; for inasmuch as that was a feast properly taken, why should not the Communion be such, there being eating and drinking in them both? *Answer.* The reason is at hand, for our Lord Iesus hath taken away the ecclesiasticall feasting of the bodie, (properly so called) which was commanded in the law, both in the Passeover, and all other sacrifices, that the Church might enjoy sacramentall sites of more simplicity, and lesse corporall importment; as it is evident in the aspersi-
on, or sprinkling of water, in stead of the cutting off the propitiū pudendi and so is cleere in our Saviours order in this Sacrament; for whereas in the Passeover they had bread, wine, and a lambe, that is, a full meale, (for they were commanded to leaue none of the lambe, and they were left at liberty to eate freely of the bread and wine as need did require) behould our Saviour takes away the lambe, takes away the libertie of eating and drinking of their bread and wine for satisfying of hunger and thirst; and instituteth bread & wine only for Evangelicall rites of commemoration.

Obi. 2.

Obiect. 2. Next let Mr. Replyer speake. *It is Sect. 10.*
false (saith (m) he) *whosoever saith, there is no corporall* *mRep. partic. 10*
banquet in the Lords Supper. For as there is a bodily washing *B. Mart. p. 37.*
in baptisme, so also a corporall banquet in the Lords Sup-
per. I answer, he should haue shewed three things. First
 that eating, and drinking of bread and wine is a banquet;
 then we would easily grant him it is corporall. Secondly,
 that sprinkling of water in Baptisme is properly called
 washing and not by a trope. Thirdly, he should haue
 shewed some certaine prooffe, whereby the case might
 be made alike betwixt washing and feasting in these two
 Sacraments, or else *ipse dixit* as good as nothing.

Obiect. 3. *Though the Sacrament be not a corporall feast, yet Sect. 11.*
it is a spirituall. Ans. I grant it in two senses, 1. in respect of
 some resemblance which the outward elements haue to
 feasting, for according to the same resemblance, the soule
 may bee said to feast (n) spiritually: so this is feasting
 still, but by translation. 2. in a larger sense, according
 as God communicates his graces (like so many spirituall
 dishes and dainties) vnto the soule: So wisdom speakes, *So Christs*
Come, eate of my bread, and drinke of the wine which I haue *flesh & blood*
mingled, *Prov. 9. 5.* *A certaine man made a great supper,* *be called meate*
and bade many, *Eccl. Luke. 14. 16.* *Labour not for the meate* *and drinke,*
which perissheth, but for that meate which endureth vnto ever- *Iob. 6. 48. &c.*
lasting life, *Iob. 6. 27.* *If any man open the doore, I will come*
in to him, and will sup with him, and he with me, *Reuel. 3. 20.*
 Thus I freely confesse, that Christ is an heavenly ban-
 quet to the soule of a communicant; but what will that
 doe more or lesse for the bodily gesture?

Obiect. 4. *A table is necessary, & that implies feasting & ban-* *Sect. 12.*
quetting. For the necessity of a table M. Dis. thus reasoneth
 (o) *That which is requisite to decency, commodiousness, so-* *o Disp. pag. 24.*
lemnity, representation of society, and kind entertain- *&c.*
ment, that is of a necessary use in the Lords Supper.

But, &c. *Ergo.*

If I deny both your propositions, what prooffe is there to
 be found of them? *Ne verbum quidem*, that it may bee
 thought,

p Can hee furnish a table in the wilderness, p 78 19. table here seemes to be put metonymically.
q Disp pag. 25.

thought, your assertions are not such to neede prooffe. But I answer, first, when (as in a select Church) a table may conveniently be had; who would not ever most desirously use the same? yet in dayes of extreme affliction of the Church, the very ground is decere, and commodious, in the want of a totall table; and I am of minde, if you were banished from Church and house, and forced to serve God retir'dly in woods, and (p) wildernesses, you would be glad (I should) to communicate vpon the ground without an artificers table, so much you in a manner yeeld vnto without vrging, when in effect you (q) say, that all Apostolicall Churches observed the use of a table, of the nature of the people, and times, would haue it; as for Christs sitting (if he ate) at table, both it was occasionall from the Passeover, as I have shewed, and at other times he allowed eating and drinking without a totall table, *Mat. 14. 19. 15. 35. Ioh. 22. 12.* and so would allow it in the Sacrament vpon occasion likewise, as you cannot well deny, because your best defence of the necessity of a table is the fashion of civill eating and drinking at it: and therefore you might please to let this satisfie you. As for that, solemnity, representation of society, and kinde enterreinment, should require the use of a table, I deeme not to much behoofe, except you had proved the Sacrament a feast properly taken first, yea if you had proved it such a feast properly taken, yet our Saviour Christ and his company (as in the places quoted) dined, feasted without such solemnity, representation of society, and kinde enterreinment, more then the immoveable, and inartificiall table of Gods earth ministred to them.

Self. 13.

r Exod. 25. vers. 23. &c.

Secondly, I answer, granting a table necessary, that is requisite for decency, and commodiousness, are you able to conclude the Sacrament a feast or banquet therefore? Can there bee no use of a table without banquetting and sitting downe at it? what will you say then to the table which (r) God commanded *Moses* to make, which

which was appointed merely for the Shewbread, with
Spoonies, Dishes, Bowles, &c. to be continually set
on? Alſo what will you ſay to the table, whereof the
Lord (ſ) thus ſpeaketh. *Thou haſt a table prepared be- Exod. 23. v. 41.*
fore thee, Whereupon thou haſt ſet mine incenſe and mine oyle?
Here a table is ſaid to be prepared or furniſhed with very
oyle and incenſe, which were not (I ſuppoſe) appoint-
ed for a feaſt or banquet; but you ſay if it were not ap-
pointed for a table of repaſt to ſit at, then it would not
haue beene called a table, but rather an altar. I anſwer,
that I would not explode the name of altar ſo farre, and
in what ſenſe the Sacramentall ſervice may be called
a ſacrifice. And this would take away the name & uſe of
table neuer a whit more, inſomuch as altars in the law
be alſo (s) called tables. But becauſe I obſerue, that
though altars (whereon ſacrifice was wont to be offered) Chap. 41. verſ.
be called tables, yet tables, (whereon ſacrifice was ne-
uer offered) are not properly called altars, the Sacrament
being called a ſacrifice but improperly; I would rather
abſtaine from the ordinary terme of altar, and call it a
table; but then you ſay: (u) *why ſhould it not be rather called a* 22.
Courteupboard, or dreſſer, then a table? Anſwer, and why
doe not you finde fault that the table whereupon oyle
and incenſe were ſet is called a table, and not a court-
cupboard or dreſſer? Why do you not finde fault, that
the table of ſhewbread was called a table, & not a court-
cupboard or dreſſer? and why I beſeech you, is it not a
table as fit a name for that which we uſe to ſet any
thing vpon, as for that which in eating and drinking
we ſit downe at? I will tell you reaſon, why the name
of table is better, becauſe ſuch Elements are ſet vpon it
as reſemble a ſupper or meale, becauſe a courteupboard
is wont to ſtand to a ſide, the table of Sacramentall uſe,
being ſitter in the middle of the communicants, be-
cauſe a court-cupboard is ſubordinate and ſerviceable
to the table, there being no ſuperiour table in the Sa-
cramentall ſervice, whereunto this (which the elements

Cottagers

best on) can be subordinated. Lastly, because a court-cupboard is an vncell which better, and richer houses be only adorned withall, so as many of the vulgark know neither the use, nor the use, whereas tables be of vniuersall beeh name and use to the poorest rusticks and Cottiers. So that it doth appeare out of all this plainly, that the commodiousnes, and decency of a table, do not necessarily int erre feasting and banquetting properly taken.

Soll. 14.

Obiect. 5. The common prayer booke calls the Sacrament a banquet, a feast, and such like. I answer, that it onely speaks so by a metaphor or allusion (as learned men do likewise speak in their wrightings.) This may appeare by that passage, whereby refuses to communicate are reproved of vnthankfulness; it is an vnthankfull part (saith (x) the booke) for guests invited to refuse to come; when a man hath prepared a rich feast, and decked his table for them with all kind of provision. Well, I commend to your consideration my first maine answer to your second reason for the proofe of a table-gesture, drawne from the nature of a supper, feast, or banquet. Now I will passe to another principall answer.

(x) In the first exhortation.

Soll. 15.

Secondly, I answer, take your desire (for disputation sake) that the Sacrament is a supper or feast properly taken, will you affirm thereof, that it is a sinne to kneele or not to use a common table-gesture. I pray you iudge of these foure considerations following.

Consideration 1.

Soll. 16.

First consider, whether it is to be thought a sinne if men in ciuill eating doe so netime kneele at table, if eyther their artificill table be low, or neere the ground, according to the fashion of many countreys; or that their table be naturall, that is to say, the very ground, such as is the table of work men in the feild, and many times of great Princes, and states, who being farre from tables, houses (either in the service of warre or libertie

of

of recreation) haue had great feastes vpon the very grounds; or that they haue vsed no table at all, as amongst women especially, nor seldome cometh to passe vpon occasion. I imagine no man will say that kneeling is a sinne in such cases as they will be loth to say, that those nine thousand and seven hundred Israelites sinned, (y) (y) Iudg. 7. 6. who bowed downe vpon their knees to drinke water. Therefore I would learne how kneeling in eating and drinking can be condemned from ciuill vse, when ciuill vse doth allow it in some case. I, but saies Mr. (z) Disputer; *such a gesture must be vsed as standeth with the custome of the Country.* (z) Disp. pag. 1.

I answer you; that the custome of the Country alloweth this fashion, which from time to time it alloweth in some case: and hereunto tends that which the (a) replier saith, *that the table-gesture reason is brought in against kneeling because it agrees to no feast ordinary or extraordinary.* If therefore kneeling is and hath bene vsed in our Countrey in some case from time to time, should then the custome of the Country allowe it in the Lords Supper. Sect. 17.

Secondly, suppose custome did not vsually allow it in ciuill eating; it is enough, that it is lawfull to kneele in some cases (although such case should fall out but once in an age, may if we neuer knew of an example of it,) for if there be any case, wherein ciuill kneeling at meate may be vsed lawfully, then kneeling at the Lords Supper in it selfe is equally, may much more allowable, as the case is more important to moue vs to vse it at this time, then any case ever was for kneeling in ciuill eating. And this consequence is sound according to the force of your owne reason. Sect. 18.

Thirdly, but I desire to know whether a Countrey custome may nor be changed by the inhabitants? Yea the Countrey custome of a table-gesture? Mr. Disputer yeelds this in effect, for whereas he saith, (b) *there be some national circumstances.* And againe (c) *that the* Sect. 19.

table-gesture is to be such, as the custome of the Country requireth, what doth he else but yeeld, that severall Countreys may haue severall table-gestures? (And indeed the thing is vndoubted enough) but whence then comes the custome of a Countrey, but from the conceit, and will of the inhabitants? now what would you say, if our Countrey men did fall into a custome of ordinary eating vpon their knees? then the argument of a table-gesture against sacramental kneeling, would be quite non-suited, and it seemes by that method you might be brought on to allow of it well enough. I hope you will consider, what a rotten foundation a Countrey custome is to build your faith vpon. Is it possible that if the inhabitants of the land did vse to kneele in ordinary eating, I might lawfully kneele at the Sacrament; and yet may not now lawfully kneele at it as well, because the custome hath not made it yet actually warrantable to me?

d If it neuer was nor will be it is not because kneeling is a gesture of adoration: but because it is not naturally so easy & commodious for eating a full meale at other gestures: for if had been so, do you thinke, some nation would not haue taken it up? certainly.

Do not you pin your faith vpon men in this thing? But perhaps you will say, that I put a case of (d) such a thing as neuer was nor will be: giue me leaue therefore to come nearer to you in a more speciall case: suppose the King, or any one in whose power you were, should not permit you to eat meat, except (for satisfying of his pleasure in making tryall of your subjection in a ciuill action.) you would kneele downe in receiuing of it, would you be contented rather to famish to death, then to kneele downe at the Kings commandement for ciuill vse meere? If your diuinity and conscience would not letue you to perish so, but would allow that the table-gesture of ciuill suppers might be changed into kneeling in this case: why then should kneeling at Sacrament be held vnlawfull in a case of much greater importancie: wherefore if the custome of the Countrey either by the mind of the inhabitants, or else by authority of an earthly power may be turned into kneeling, as we may lawfully yeeld, surely it sinks not into my head, how kneeling in the Lords Supper is vnlawfull in it selfe, that is

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in all caies; by force (I meane) of the table-gesture reason, for if you will stand precisely to the force thereof, do not you see, that as much libertie and indulgence must be given to ecclesiasticall eating as is given to civill? (But Mr. Disputer comes to (e) reply here: *the Lords & Disp pag. 66.* *Supper is a feast of the greatest solemnity, and not a cursory eating and drinking, such as is used but occasionally.* I answered, that I have propounded the case before of set and solemne feasts and meales; and so if kneeling may bee lawfull sometime at them, namely, at any dinners or suppers, it is sufficient for me. For such eating and drinking (pray you obserue) is not occasionall, but the gesture is onely occasionall: so the Lords Supper is a set and solemne supper, say, but the gesture may be occasionall likewise. And if occasion may happen such as men may lawfully kneele in civill meales, how can you deny (according to the argument of a table-gesture) that any occasion can betide that men may lawfully kneele in this spirituall? Thus I referre to your thoughts this my first consideration.

Consideration. 2.

Secondly, consider if it were vnfit in ciuill eating to kneele, yet how vnreasonable it is to conclude absolutely from ciuill to spirituall, what place of Gods word makes that good diuinity vnto you? Mr. Disputer is the onely spokesman almost in this place, therefore let him be heard. *No substance* (saith (f) he) *set apart to a spirituall use loseth his common or ciuill nature or properties for then it should be transubstantiated.* (And one of these properties he meanes is the prerogative of sitting.) This is wonderfull learning; I deny your enthymeme Sir: a table may loose such properties, and yet not be transubstantiated, I must needs tell you in this place, you are a ridiculous disputer, and that is my answer. Secondly, you (g) say, that Christs table of repast (at Passeeover and Communion) is tiewed still the properties, and prerogatives of a ciuill table, whereunto I have answered in

Sect. 10.

(Disp. Pag. 17)

the third sect. before, and in the three paragraphs of Chap. 3.

ScB. 21.

h Ibidem.

Thirdly, you (b) would proue by a similitude that the table of the Lord loseth no more the civill properties of a table of repast, then an oratour employed to preach loseth the employment of those faculties of his mind and body, which before he used in pleading of civill causes. If I deny your comparison, what have you said to make it good? *Μηδὲ γὰρ.* If I grant your comparison, what am I worse? For what is an orators employment but elocution & pronounciation? And may not the preacher in these differ in much variety, and liberty from the oratour I pray? So like as elocution and pronounciation are necessary in their kinde, yet may be abundantly varied: so may the gestures of ecclesiasticall eating, and civill. Besides action belongs to pronounciation in an oratour, so that the comparison betwixt the oratour and Ministers employment must needs partly stand even in gestures: now an oration may be made standing, sitting, or kneeling; will you say so of a Ministers gesture in the act of preaching also? if you will not then it plainly followeth that the Minister (according to you) loseth some libertie, and employment of a faculty of his body, which he had being an oratour. And I could name many civill circumstances beside, which the preacher either leaves to the oratour, or useth if he think good. Therefor your similitude is so farre from being for, that it is evidently against you.

ScB. 22.

i Pag 149.

Fourthly, you (c) say, for I would give the reader all your points of Rhetorick by tale. There is no more reason that spirituall use in the Sacrament should change the gesture of civill eating, then there is reason to use another mouth, and another stomach in spirituall refection then civill. Oh grosse and childish Rhetoricke: God by nature hath given but one mouth, and one stomach, whereas he hath given vs seate to stand on, knees to kneele on, seate to sit on: we take that liberty which

God

God hath given, we cannot take that liberty (it is no libertie) which God hath not given. You might aswell have said, if we alter the gesture of spirituall refection from civill, why should we not alter the body too, and bring new bodies with vs, leauing the culd to meate at home? you spoke a little more wisely, when you said, we may as well haue a different hand in receiving, as a different gesture: for as there is a libertie of either hand, so there is a liberty (in it selfe) of any gesture: likewise you say not farre amiss; *(k) the Lord hath no more appointed different gestures, then he hath different tables, different cups, different bread and wine. For the Lord hath lost all these as liberty.* It is *(k)* likewise true, (if it be rightly vnderstood) that if spirituall, and ciuill communicants may vary gesture in eating, then spirituall and ciuill suiters may vary gesture in petitioning: for petition may be made (vpon occasion in all gestures both spirituall, and ciuilly. But the point of error, whereabout you trifle in all these instances is this, that whereas we say, the gesture of spirituall and ciuill refection may be diuers, you pervert our meaning therein, (eyther dishonestly, or indeed very ignorantly) as if we said, the gesture of spirituall and ciuill refections, must (absolutely must) be diuers, nay as if all civility in religious actions, and exercises were vtterly exploded by vs: theretvpon you argue in this manner; *(k)* If the diuersity of things (being some ciuill, some spirituall) should [impose] vpon vs a different carriage and gesture, why should a Minister be allowed to vse the same tongue & gesture in any spirituall exercise, that he doth in ciuill? Where by your word [impose] you would *imponere lesleri*. For we do not thinke or say, that the respect of spirituality in the Lords Supper doth impose kneeling vpon vs necessarily; but that the same is not therefore vnlawfull in spirituall eating, because it differeth from the gesture of ciuill refections. And so much (with reuerence be it spoken to learned logicians) of this truth. But the authour of the treatise of diuine

k Ibidem.

I Treat. of div.
worsh. pag. 36.

worship hath given an excellent rule to direct vs in this matter. *That (saith (d) he) is vndecent and vnfit in Gods worship, which is vndecent and vnfit out of his worship, [if the same reason of vndecency and vnfitnes remaine] here- vpon I giue you 3 reasons to prooue that the indecency of kneeling at ciuill meate remaines not in the Lords Supper.*

Scil. 23.

First, In the act of ciuill eating there is no diuine worship, but it is merely ciuill; whereas it is diuine worship which moues vs to vse the gesture of kneeling in the Lords Supper: and doth not that more provoke vs lawfully therunto, then the respect of a ciuill custome can take vs off from it? nature tells vs that sitting is a comely gesture in eating our meate; but doth nature make the inference; therefore it is necessary to sit eating likewise in Gods worship? I thinke, nature will not teach you this. Therefore by this respect the vnfitnesse of kneeling at ciuill tables is taken away in the Lords Supper.

Scil. 24.

Secondly, I set the custome of the Church for sacramentall eating against the custome of the Countrey for ciuill eating. Verily (the question being merely vpon the point of custome as it is) the custome of the Church in a Church occasion shall ever (and compare equally) sway with good men as much as the custome of the Countrey shall in a ciuill matter. So by this respect the vnfitnesse of kneeling at ciuill tables is also taken away in the Lords Supper.

Scil. 25.

m 2 Tim. ch. 3.
ver. 1, &c.

Thirdly, it is not impertinent to looke in this case vpon the present times; these be those last dayes, which the Apostle (as) foreteller should be so perillous and mischievous: if euer it was true, now adayes it is, that the wickednesse of men is bent (*cum terra, terra calum, sacra profana misce*) to mixe and confound heavenly and earthly things together: whereof I doe iudge, it is so farre from deserving blame and censure, to kneele in sacramentall eating, that I doe thinke (as the times are)

it is convenient and commendable to kneele, to distinguish that holy ordinance from common and civill refectiōns: so by this respect the vnfitness of kneeling at civill tables is also taken away in the Lords Supper. Thus I shew, if it be an vnfit thing to kneele in civill eating, yet you cannot absolutely conclude from civill to spirituall: and so I referre to your thoughts this my second consideration.

Consideration. 3.

THirdly, consider, if you might conclude from civill *Self. 26.* to spirituall, where one spirituall respect answereth to one civill, yet whether you can so conclude, when there be more respects then one as weighty or more weighty then that one; as manifestly falleth out in this case: for though the civill custome of a table-gesture be allowed to strike some stroke in a spirituall ordinance, where is eating and drinking; yet other respects in the Lords Supper have a stroke also as well, if they be duely and impartially weighed as appertained: for whether you compare them with the spirituall respect of the soules banquetting, or whether with a civill respect of a Countrey-custome, I doe not doubt but this will appear.

Self. 27.
First, if you compare spirituall with spirituall, it can not be denied, but the respect of breaking the bread, comes closer to the end of the institution, then the respect of banquetting. Christs passion is kept in remembrance chiefly by that action, which tends more immediately to his honour; and not by eating and drinking, (which like a feast as you say) more immediately concernes our owne contentment and welfare. If therefore you will chuse a gesture to the communicant at this ordinance, which answereth to the principall respect thereof, then the gesture, which the respect of banquetting may require, must of necessity give place.

Again,

Self. 28.

Again, the respect of worshipping is not lesse in this ordinance, then the respect of banquetting: for worshipping looketh vpon God in Christ immediately, banquetting more respecteth our selues, as I said before; and therefore why should not that sway more then this with vs for the choice of the gesture? verily if the sacramental service be worshipping, and worshipping be a greater respect then eating and drinking, then there seemes to be more zeale then judgement shewed in resisting an adoring gesture.

Self. 29.

And this will better appeare if it be obserued; first, that you cannot prooue our Saviours gesture to haue beene vsed relatively rather to feasting then worshipping. I may as well call it a worship-gesture, as you may call it a table-gesture, especially when (as it were sitting) it was but occasionall sitting, and holy people haue beene wont to sit in prayer, it selfe full often occasionally; and if more can be said of Christs sitting in the Sacrament, then that it was occasional; more also may be said of sitting in prayer. (u)

n See more before ch. 3. sect.

Self. 30.

Secondly, suppose Christ vsed a table-gesture, which answereth to one respect of the Sacrament, we a worship-gesture which answereth to some other; yet still we should fitting correspondence with principall respects thereof, which makes the variation warrantable vnto vs. Thus (o) some wept with a loud voice, some shouted aloud for joy, when they saw the foundation of Gods house laid; as the same presented vnto them diuersity of consideration.

• Ezra. 3. 12.

Self. 31.

Thirdly, the gesture which answereth to one respect hindreth and hurteth not the worke and interest of the soule in regard of another: so kneeling no more hinders the soules feeding on Christ, then sitting hinders the soules inward worshipping of God. Iohns Disciples fasted, and Christs Disciples tasted not, and both (p) lawfully: yet no doubt the inward worke of humiliation and mortification was performed by both of them. And cannot our soules feede as liberally, if they be duly pre-

p Mat. 9. 18.

pared,

pared, in the gesture of kneeling, as in any other? verily if kneeling were against our spirituall profit and benefit, reason would that we should disclaime it; but even in civill feasting, who doth not know that a man may satisfie nature abundantly by feeding in any gesture? if I vse no other prooffe in this place, then what the similitude administred.

Secondly, if you compare spirituall respects with civill, what then (trow you) with reasonable men shall become of a Countrey-custome? as first, what is a civill custome in comparison with the Churches peace? how many customes of men should be despised for the spouse of Christs sake? if *Ierusalem* be preferred (as it (y) ought) above our chiefest joy, how can we indure to set the peace thereof in contestation with a worldly custome? but (x) the spirits of the Prophets must be subject to the Prophets (in such things) because God is the authour not of vnquietnesse but of peace, as in all the Churches of the Saints. So speaks the Apostle. I am resolved it is better to rent a civill custome from the whole Church, then to rent the members of the Church one from another.

Secondly, what is a civill custome to the losse of your Ministries? do you prize them at no greater price then so, how many thousand soules do you vnderalue to a ceremony of the body? Thinke you, that he who (y) said [*I am made all things to all men, that I might by all means save some*] would not for the libertie and benefit of his Ministrie foregoe a civill custome? He made himselfe as a Jew to the Jewes, as a Gentile to the Gentiles, as weak to the weak, and this he did for the Gospels sake; yea he disclaimeed the liberty of a civill custome, namely of wages for worke, for the same cause as he testifieth in that place. I protest it is a plaine doctrine of Sathan, that a man had better foregoe his Ministrie, then foregoe to stand vpon a civill custome. If you say, you lose your Ministries for greater matters, wholly, or principally. I answer,

answer, except you would likewise suffer your selues to be silenced for the gesture, meereley, why do you make semblance of it so long, so inflexibly? But the truth is you haue declared your resolution (as on the house top) that you may lawfully suffer your selues to be silenced rather then yeild to the gesture of kneeling; and that vpon the ground of the necessitie of a table civill fashion: *illie credulitas; illie temerarius error.*

Sci. 34.

Thirdly, what is a civill custome to the liberty of the Sacrament it selfe? will you be contented neuer to eate, except you haue the liberty of a table-gesture to eat in? may you foregoe a spirituall substance for a civill circumstance? Is it good to goe without the whole garment .of rich and princely excellency, except you haue your owne mind for the rurall manner of putting it on? surely whiles you pretend and stand vpon civility this seemes to be farre from it, if you haue earnest desire and appetite to this feast (as I doubt not) we think you should not stand vpon custome in the posture of the body, nay this water of the well of *Bathsheba* deserves to be fetched through an army of the Philistines, and will you refuse it, when you come where it is, because you will not stoop downe? I will not say *Gideons* souldiers, but (1) even *Abrahams* camels, may condemn you for so doing. But further put case (and it is no case of impossibility) that you might never be suffered to receive the Sacrament without kneeling all your life long, would you spend and end your dayes in the continuall refusal of it? would that stand with the peace of your consciences on your death-beds? Shall this be a good plea before the throne of Christ at that day; (Lord) I never use of thy Supper, because I would not kneede vpon my knees at introw (Lord) kneeling is a naturall-gesture, thou hast also instructed it in thy worship; but in this worship, because it was not according to the Countrey fashion of eating, I did account it abominable and rather would haue had thy death never remembered in
breaking

1 Cor. 14. 12.

breaking of bread, then that it should be remembered, without keeping of the civill custome. To whom Christ may answere as to the *Pharisees* concerning the Sabbath, (u) my supper was made for man, and not man for it. *u Mark. 2. 27.* Again (w) as *Samuel* to *Saul*: hath the Lord as great delight in civill fashions and customes, as in obeying the voice and ordinance of the Lord? here what could you be able to answere? yea what will you answere to the Lord speaking in those Scriptures at this time? Well, I can but thus referre to your thoughts these things belonging to my third consideration.

Consideration. 4.

Fourthly, consider lastly whether if the respect of a *Self.* 35. supper, feast, and banquet, will conclude a necessity for a table-gesture, the same will not conclude for all other fashions and requisites to a supper, feast, or banquet as much, and much more conclude for them too, if they be more materiall to the nature of civill feasting then is the gesture of sitting at table. It is good that these other fashions and perquisites be judged of.

First, I offer to your judgement and censure whether *Self.* 36. there be in the Supper a necessity of a linnen table-cloth. I suppose and am perswaded you would not lose or leave the Sacrament for want of such a cloth to cover the table. I thinke you will say no more but that it is a decent and needfull ornament, if it may be conveniently come by. But why now shall not your reason of a civill feast conclude the necessity of it as well as the gesture? There is no feast of great solemnity (as you (x) *Disp.* pag. 26. speake) celebrated without it. There be no guests of quality such as we be at the Lords supper, (as you (y) say) that *pag.* 2. may bee civilly entertained without it. It is not to be respected, (as you (z) teach) what mean people doe in *pag.* 26. this case, their manners being more barbarous and uncivil.

vill.

a Pag. 32.

will: but amongst persons of principall worth, it would be challenged for a mockerie, (as (a) you speake) to be invited to a supper or feast without it. I applie your speeches to a table-cloth, whereby you presse the necessity of a table-gesture, whereof you have great store, which will puzzle your defenders, I doubt: for if a table-gesture must be used (needs) because of the solemnity of the feast, the worthinesse of the guests, and the necessity of honourable entertainment, how shall not you bee bound to leave your ministries and the Sacrament, rather then eate without a table-cloth; which, solemnity of the feast, worthinesse of the guests, and honourable entertainment doe full as much require: save this if you can, say your grounds would prove the necessity of trenchers, and many small appurtenances of feasts, which I spare to name.

Sect. 37.

b Sect. 32.

c Disp. pag. 24.
Sec.

Sect. 38.

Secondly, I offer to your judgement and censure whether your reasoning from a civill feast doe not also inferre the necessity of a table, that a table is not necessary, I have proved (b) before; and yet there is as much necessity of a table, as of a table-gesture; and rather more manifest necessity, because you prove this (c) by that; not onely as the more knowing, but for whose sake this is in a manner onely used and urged.

Thirdly, I offer to your judgement and censure whether carving one peece of bread (such as is received in the Sacrament) doth stand with the nature of a supper or feast: would not you thinke your selfe abused, if you should be so dealt withall in a feast portended of great solemnity? Could such a worthy guest as you endure such unfriendly and miserable entertainment? would it not be plaine mockerie in the invitane to offer it to his guests? your grounds doe condemne it most manifestly.

Sect. 39.

Fourthly, I offer to your judgement and censure whether ones giving of the cup singularly to all his guests, whether eating and drinking successively,
doe

doe stand with the civill custome of feasting, which you presse so importunately.

Fifthly, I offer to your judgement and censure, whether it be not lawfull to drink to one another, and pledge one another interchangeable in the Lords Supper, (d) as in civill feasts. Doth it not stand with courtesie in the invitant and courtesie in the guests? your grounds must bring in that fashion also for ought I see. But perhaps you would haue it so, as the *Scotsmen* doe plead your cause, who like to take that fashion, which (say (e) they) agreeth best with the nature of a feast, where signes and tokens of amity are interchanged.

Scil. 40.

d Reaching to, and taking the cup of one another, is, drinking to, and pledging of one another in Repl. partic. to Bp. Mart. p. 38. then the Lords

Supper is a feast, but in a manner; then if a man merely passe by another in a manner: thou kneeling, may bee a table-gesture in a manner.

cf. with. of. pag. 43.

Sixthly, I offer to your judgement and censure, whether it stand with the nature of a feast, that we doe not, we may not eate a full and competent meale. *The Lords Supper* (you (f) say) *doth fully, and in all accomplished sort, exhibe whatsoever may serve to satisfy the loue of the invitants to his guests, out of the nature of a banquet.* Behould, is this a testimony of loue to feast a noble guest, or a Corrier either with a morsell of bread? is this full and most accomplished exhibition of loue-tokens? what is the nature of a feast, if meate be not I pray? and what can be imagined more necessarie for solemnitie of a feast, worthinesse of the guests, kinde and noble entertainment, then to haue meate enough? doe you contend for the gesture of a supper or feast, and toward the feast it selfe are contented with a little peece of bread? here I must needs say, Mr. Disputers logick is senselesse, and worthy to be hild out of the schooles.

Scil. 41.

f Disp. pag. 16.

Seventhly, I offer to your iudgement and censure, whether, it be not lawfull in the Sacrament, to eate more then one eacing, and to drinke more then one drinking. Surely by your manner of disputing, a Christian guest may eate and drinke againe, and againe, as it is

Scil. 42.

wont

wont to be done in civill feasts and meales, else there is small solemnitie, pinching and miserable entertainment.

Self. 43.

Eightly, I offer to your iudgement, and censure, whether it agree with a civill feast or supper, that a man must neither eate, to please his appetite, nor to satisfie his hunger: to please his appetite he may not eate in the Sacrament, because the Scripture giues it no room among those things, which haue instituted signification. To satisfie his hunger he may not eate, because the Apostle (g) saies, *if any man hunger let him eat at home.*

g 1 Cor. 11. 34

Self. 44.

Ninthly, I offer to your iudgement and censure, whether it agree not with a civill feast to conferre one with another. It is but dull enterntement, cold communion of friends at a feast, if from the beginning to the ending thereof, not one word at all passe betwixt them. That which the Replyer saith, (h) *that talking in the signe of communicating is good, and exemplifieth only in the Ministers saying somewhat to the communicants*, is idle. For that speaking resembles table talk no more, then the ministers speaking in his sermon, or in ministration of baptisme: nay, how strange a cariage would it be at a civill feast or supper, if when one man speaketh, none of all his friends should answer him one word from the beginning of the feast till it be finished.

h Repl. partic.
Ep. Morv. pag.
38.

Self. 45.

In this place I will bring in certaine answers made by our brethren vnto all these particular points at once. First, *The reason of a feast or banquet is not used*, (saith the (i) Replyer) *to inferre all the fashions of a banquet, but to remove those fashions, which agree not to any banquet.* I reply two things. First, if you inferre a banquet-gesture from the respect of a banquet affirmatiuely, you must inferre other fashions of banquetting likewise; especially which are of as much force and vse to a banquet as is the gesture. for else how will you make a syllogisme for the prooffe of sitting? What meane will you make your conclusion out off? you cannot make an argument taken from feasts, which will conclude for sitting, and exclude such

i Pag. 37.

such fashions of feasting as I haue named before. As for Mr. Disputers [accomplished intertainment] solemnity of the feast [worthines of the guests] [honourable intertainment] courtesie of the invitant as much as the nature of feasting requireth] and I know not how many more such like] what can Mr. Replyer say vnto them? how shall not other fashions of feasts as well as sitting be inforced from them? Secondly, if you would remooue all fashions which agree not to a banquet, why doe you, (or will you, if necessitie should require) accept of such fashions as I haue nored before, which would be counted shamefull and vile, even in an ordinarie supper? I pray you looke backe againe vnto them: whereby appeareth, (that I say no more) your answer is altogether void of judgement.

Secondly, Mr. Disputer would answer perhaps, that some fashions of the supper are personall, and some are something else what he will. I gather so much out of him by his restraining of the liberties of a table (which he speakes of) by calling them (*k*) [*personall*] liberties, *k* Disp. pag. 17, whereby he would seeme perhaps to import, that though the liberties and fashions of a feast (as it were proper to the feast separately considered) doe not bind vs yet the distinct liberties and fashions of his person who feasterh, and eateth, doe. I am almost of opinion that he hammered at some such matter, when he speakes so oft, and so confidently of [*personall*] liberties. Well, if hee will make vs such an answer, I replie three things: first, it is a devised shift, which hath no footing in the books of God: Where will you make appeare, that civill fashions are to be retained, not which belong to the feast properly, but which belong to the man feasting? Secondly, it is an vnreasonable shift, which will bide no triall: for if the Lords Supper be a feast properly so called, and that the liberties and fashions of civill feasts are therein to be stood vpon: shall the fashions of the person be retained (*propter carcerium*) for the feast sake; and shall not the fashions

fashions of the feast it selfe be retained much more?
Thirdly, consider of those fashions which I haue obser-
ued before, and you shall finde it is a fruidelesse answer.
For as in the Lords Supper you like and take vnto some
libertie of civill [feasts themselves,] so againe your selues
doe refuse or omit some such libertie, which are [person-
nall] as it seemeth good vnto you: and therefore why
would you blind our eyes by the name and pretence of
personall liberties of civil: feasts at the Lords table? These
things I note against the flourish of [personall liberties]
if you meant by [personall] to distinguish from other li-
berties of the supper it selfe. If you meant no such mat-
ter, to what purpose served that Epithete? good men
should not vie termes to import, or carry semblance be-
fore ignorant Readers of that which is not.

See. 47.
1 Reply partic.
to B. Mart. p. 17
Disp. pag. 148.

Thirdly, both Mr. Replier and Mr. Disputer answer,
(1) *Though all fashions of a banquet may not here be used, yet
those which may be iustified by Christs owne example, ought
not to be excluded.* I answer, first, now you quite dis-
claime the proper force of the table-gesture reason, and
onely betake you to Christs example; for such and such
fashions must be vsed not which the nature of a feast
warranteth, but which Christs example onely warrant-
eth, let reasonable men judge what dealing and daubing
this is. Secondly, the defence of Christs example wee
haue seene before to flie hither for refuge, I meane
to the reason of a table-gesture and how often shall that
minister entertainment to this when it seekes to be en-
terteined and sheltered vnder the authority of it? I hope
this hath bene found true in its owne place. Thirdly,
why haue you abused vs all this while, to reason from a
Country custome immediately, haue you spent many
sheets of paper about solemnity of the feast, worthinesse
of the guests, accomplished and honourable entertain-
ment, courtesie of the inuitant, &c. and will you cast
off the reason of civill eating and drinking now? may
moreover (you (m) say) that *Christ vs du (n) tyed so to these fa-
shions*

m Disp. pag. 18.
n Good Reader
marke this di-
uinity, I pray.

*sions of feasts by three things: first, by a iust expellancy there-
of on the part of the invited. Secondly, by the proper nature
and intendment of a feast. Thirdly, by a direct intimation
and profession from himselfe to performe them, in that he un-
dertaketh the solemnizing of a feast. And will you shake
off this deepe divinitie now when you be put to shift for
answere. Fourthlie, where you lie to Christs example
for table-fashions, be mindfull of this advertisement, that
both you vse some fashions of eating which Christ vsed
not, and some which Christ vsed you be contented to
let passe. This you cannot deny: and therefore to what
purpose (because of Christs example) doe you strue a-
bout the necessitie of a table-gesture.*

Thus I haue satisfied (I suppose) such answers or shifts *Self. 48.*
you vse, to saue your selves with, when other fashions
of ciuill feasts be vsed as well as a feasting gesture: and
therefore still I offer my nine points named before to
your iudgement, and censure, I say what if I haue more
and more pertinent to adde vnto them? which indeed
I haue, and of purpose brought in your shifts before
them, because they most fully refute the same altogether.
And I say, they be more pertinent then the former, be-
cause they concerne the matter of gesture in speciall
manner. Thus then I proceede in my catalogue and say.

Tenthly, (or first) I offer to your iudgement and cen- *Self. 49.*
sure, whether kneeling in blessing, or giving of thanks,
(which you vse at the Sacrament) ought not to be re-
fused as well as kneeling in the time of eating and drink-
ing. Consider first that fashion agrees not to any ban-
quet, and therefore you should by your owne learning
exclude it. Secondly, it is a personall liberty or fashion
to sit or stand in blessing at ciuill meales, that I may
speake as you doe, and therefore you should hold your
selues bound to maintaine it. Thirdly, Christ and his
company sate at table in blessing of the elements as
much as in eating & drinking of them: why then do you
refuse that fashion here, which you will yeeld is justified
plainlie

plainlie by Christs example : and thus farre I applie further reply to your former answers.

Self. 70.

Eleventhly, (or secondly) I offer to your judgement and censure, whether any civill feast doth allow of sitting from the table; let Mr. Disputers judgement be had in this carriage, because he hath spoken of it somewhat

o Disp. saith it is a mockery to sit from the table, pag. 31.
p Ibidem.

freely : *As a civill banquet* (saith (o) he) *usage or carriage wou'd be challenged from a mockerie.* Again (saith (p) he) *if we sit from the table some distance off, there to be seated as servants and strangers, shall wee not thinke our selves used without respect?* is that usage according to the rule of common

q Pag. 16.

civility? Nay a Christian Communicant (saith (q) hee) *must not eat like a servant attending the reach of a morsell from the table. Is that honourable entertainment, accomplished entertainment, courtesie of the servant?* doth that stand with the worthinesse of the guests, with the solemnitie of the feast? Behold, I say againe behold, nothing lesse. Oh absurdity and senselesnesse :

r Repl. partic. Bp. Mors. pag. 36.

s Disp. pag. 32.

t Sir, can you be content to forsake all that you said of the unlawfulnessse of sitting from table, so easily?

will you needes have a table-gesture, and yet will you sit from the table; did ever man let his guests on that fashion? here the Replier triflingly (v) answereth, that since you cannot sit at the table as you desire, you come as neere it as you can : nay (i) the very Disputer is (i) contented to plead, that you sit as neere the table as conveniently you may. But (not to except against you, that if you cannot sit at the table it lesse, private feastes and retired pewes are commonly desired more, then neerenesse to the table) this I reply, that neither can you avoid the force of your owne vrging of table-fashions so sleightly, which makes this your sitting from table a sin in you ; nor if that be lawfull to be done, because you come as neere your desire as you can, shall kneeling be condemned in case we vse it, when we can vse no other : so this is but frivolous and childish trifling. Now consider, first, this fashion agrees not to any banquet, & therefore you should by your owne learning exclude it. Secondly, sitting at the table is a personal liberty of the table, and therefore you should hold your

selues

selues bound to maintaine it. Thirdly, Christ and his companie sat at the table, and not from it; why then do you exclude that fashion which you will yeeld is justified plainelie by Christs example. Thus I applie as before.

12. (Or thirdly) I offer to your judgement and censure, whether uncovering of the head be not a fashion *Soll. 32.*

contrary to solemne feasting. Consider first, this fashion agrees not to worthy and fellow-like guests at feast of solemnitie, and therefore by your owne learning you should exclude it. Secondly, covering of the head is a personall liberties of the table, and therefore you should hold your selues bound to maintaine it. Thirdly, Christ and his companie sat covered at supper; why then doe you refuse that fashion, which you will yeeld is justified plainely by Christs example? To this Mr. Disputer answers (u) like a Skillfull man, *that there is great difference betwixt sitting at a feast and uncovering:* and what is that

u Disp. pag. 146, 147.

difference betwixt them? By sitting we are admitted really to the table saith he. It is false you are not admitted simply by sitting, for if you came to it by standing or any other gesture: you are admitted to the table, onely by sitting you are admitted with more credit and convenience; So are you also by being covered. Again (saith he) by sitting we be socially admitted to the table, and oh Sir, are you admitted socially by being covered? who but the Disputer would have put that for a difference? Again (saith he) by sitting we may feed at & on the table. But that exception cannot put difference betwixt sitting, and covering as concerneth our purpose, inasmuch as by very kneeling it telle we may feed at and on the table if you say no more. Again (saith he) by sitting we give and receive intertainment at the table: and are you so uncivillly fashioned, or so unacquainted with the Country manner, that you do not know we do give, and receive intertainment at the table by the opportunitie and commoditie of our haue? Again (saith he) by sitting we may carry our selves suitably to the person of

not admitted

guests, though we rest vncovered. Can you so? doth sitting bare at table stand with the solemnitie of a feast, with honorable interreinment, with worthines of fellowlike guests, with courtesy of the invitant? Surely the Disputer hath forgotten himselfe. Againe (saith he) our societie with Christ in glory is noted in Scripture by sitting at a table, so is it not by covering of the head: as if the Holy Ghost is bound to note our societie with Christ by all equall fashions of ciuill tables because hee notes the same by one, as if your selues did not stand vpon some ciuill fashion of feasts in the Lords Supper beside sitting, which yet are neuer vsed to set forth our societie with Christ in glory, more then couering of the head: as if those things which the fashion of being covered in feasts signifieth, might not metaphorically also be applyed to the societie of Christ and his Saints in glory. Againe (saith he) some nations haue a custome, that the servants waiting at table be covered aswell as their Masters: you instance in the French. I answer, first, if there be such a custome among them, what is that to vs? we must be ruled by our owne Country custome, not by theirs in our gestures at Sacrament, for so you say often enough, and if you will giue leaue to trie the controversie by the libertie of all Countrey customes aswell as our owne, I could shew that your opinion is yet more fantastickall. Secondly, but suppose our owne Countrey fashion were, that waiters were covered aswell as those they waited vpon, whats that to the point? It is enough that such as sit at table be covered, (which is onely to the matter in hand) I care not what they doe, which waite vpon them: yet but (saith he) the gesture of sitting puts a difference betwixt the guests and the seruitors, so doth not the gesture of couering alwaies. But I pray you Sir. Must you needes haue a gesture to difference guests from waiters? Then (besides that it is on idle device of your owne heart) what will you say to the gesture of standing, which you vse
in

in receiving sometimes, which is the notorious gesture of such as waite at table? nay how foolish is it to stand vpon the difference, when at the Sacrament there be no waiters (properly so called from civill vse) for they be all guests which be present? Lastly (saith he) in our Saviour Christs time, there was no ornament for the head in vse; that is strange when the Apostle (w) forbids w 1 Cor. 11. 4. men to be covered in the Church of *Corinth* so earnest- See Dan. 3. 31. ly: but suppose there was not, yet so long as if it had beene the fashion of the *Jewes* at meat (you will say) Christ would not then haue refused it, it serveth enough for our turne. Besides, if Christ were vncovered it was occasionall, and merely civill; your vncovering is vsed of purpose and choyce: and (as you selues do say) for religious reverence. And yet there is no doubt but in those times they vsed coverings vnto the head, even our Saviour, and his Apostles did which the necessitie of shelter from injuries both of cold and heat did bring into vse from the beginning. Thus then I may still apply my three former points, for reply to your threefold generall answer as before.

S^t. 52.

Thirteenthly (or fourthly) I offer to your judgement and censure, whether standing (to speake of it distinctly) ought not to be refused also at the Lords Supper as well as any of the former. Consider, first, this fashion doth not agree to set and solemne (x) feasting. *Obi.* But some men doe stand at meate sometimes. I answer, so some doe kneele also sometime at meate too. But why doe they stand I pray? either for want of seats, or through infirmities that they cannot sit; or that hast and businesse will not permit sitting to sit; or for some other respect which is vpon the by. But shall I therefore call this a tactical gesture a proper table-gesture, in civill and solemne eating? Secendly, consider that sitting is a personall liberty of guests at table, yea such a liberty, as that you (y) say, it is a sacramentall and essentiall part of the institution. And therefore you should hold your selues bound

x As for running bankets both the Disps. excepts against them pag. 26. also they are not alwayes at a table when they might be; and howsoever are but a complementall & appendicall eating. y Repl. partic. to Bp. M^r. 36.

bound to maintaine it, to the refusing of the Sacrament,
 2 Luk 22 v. 17 to the losse of your libertie and life, specially against stand-
 a Disp. pag. 17, ing, which Christ (2) makes a note of a waiter at table,
 30. and contradiſtinguiſheth that carriage, to the geſture of
 them which eate meate: yea when the Diſputer (a)
 ſaies, *It is unlawfull to receive the Sacrament in attending
 manner, and as a ſervant.* Thirdly, conſider that you a-
 vow Chriſt, and his company did ſit downe: why then
 doe you exclude that faſhion which you will yeeld is ju-
 ſtified plainly by Chriſts example; ſpecially when you
 b Disp. pag. 148. (b) ſay, you *entertaine not the cuſtome of the Countrey ſim-
 ply; but as it is according to the example of Chriſt and his A-
 poſtles.* Thus I apply as before.

Fourteenthly (or fifthly) I offer to your judgement
 and cenſure, whether walking vp and downe ought not
 to be refused for vnlawfull, as well as kneeling. Conſi-
 der firſt, this faſhion agrees not to feaſts of ſolemnitie as
 Mr. Diſputer knoweth, and therfore you ſhould by
 your owne reaching exclude it. But the Replier (c) ſaith,
 c Reply partic. to B. Stor. p. 36
 d See further
 answer before
 chap. 3. ſect.
walking is more agreeable to a ſupper than kneeling. I (d) an-
 ſwer, if it be ſo, then thus it followeth, that it kneeling
 be a ſinne, becauſe it ſwerveth from the cuſtome of ci-
 vill ſuppers, walking ſhall be a ſinne in a leſſer degree,
 and that is all which can be gotten by that answer. But
 (I pray) in what reſpect is walking agreeable to a ſup-
 per? becauſe the body is higher in the aire? or becauſe
 it is good for digeſtion of meate? or becauſe we come
 to ſupper by walking? or laſtly, becauſe the drudges of
 an houſe be wont to eate ſometimes perhaps, whiles
 they goe vp and downe a ſweeping: or ſome ſervitours
 at table eate ſometimes, as they goe vp and downe, when
 they have changed a trencher? other agreeableneſſe
 beſides of walking to a feaſt or ſupper I know none. Se-
 condly, conſider, ſitting at the table is a perſonall liber-
 ty of the table, and therefore you ſhould hold your
 ſelves bound to maintaine it. Thirdly, conſider, Chriſt
 and his Apoſtles (as you ſay) ſate certainly at table, and
 in

in the eating of the eucharisticall supper walked nor: why then doe you exclude that fashion which you will yeeld is justified plainly by Christs example? Thus I apply as before.

Self. 54.

Fifteenthly, (or sixthly) I offer to your judgement and censure, whether it be not a sinne simply for the Carver, (as I may so speake) or server in the eucharisticall supper to stand and walke, and carry every ones part of the feast vnto them from person to person, as well as kneeling. Consider, first, this fashion is a mockerie at a civill feast, and therefore you should by your (e) owne learning explode it. Secondly, sitting together at the table is a personall libertie of the table both to carver and guests: and therefore you should hold your selues bound to maintaine it. Thirdly, Christ at the table gave vnto his communicants bread and wine, they being there present: why then doe you still exclude that fashion which you will yeeld is justified plainly by Christs example? Thus I apply as before.

*c See Disput. 31**Self. 55.*

And thus I have put together (omitting some other) these 15 points, entreating you to judge of them indifferently, and either let the pretence of a table-gesture be taken away for defence of sitting, or let all other fashions of suppers and feasts, and specially of Christs, come in by it as absolutely necessary to the Lords Supper: and then your selues must turne over a new lease, repenting (according to the former points) of all your errors in doctrine, exorbitancies in practise. I hope you will not be still so idle now to tell vs, that you are to be excused in your practise in many of the said points because you can doe no better at this time: for looke what force your argument of a table-gesture hath in kneeling against vs; the same it hath in these particulars against your selues. What if you be urged in many things, that doth not alter the case, so long as you may lawfully yeeld vnto them? And so I referre all these things to your thoughts belonging to my fourth and last consideration.

Argu-

*Arguments against the necessitie of a
Table-gesture.*

Scilicet. 56.

NOW (besides the former discourse whereby in answer of your reasons, I have plentifully shewed the vanity of your great argument of a Table-gesture) I will now adde by themselves a few arguments of mine owne, for the further and cleerer evidence of the truth. Thus then I reason with you,

First, God stood not vpon a table-gesture in the institution of the very Passeover, nay he plainelie pulls his people off from the fashions of solemne feasts by expresse commandement: for first, he requires they should eate with a staffe in their hands. Secondly, that they should eate in haste. Thirdly, as many of you haue written, that they should eate in the gesture of standing: and though this fashion was appointed onelie for the first Passeover, yet it is of excellent vse, to shew, that the respect of a table-gesture had no necessary stroke in the Passeover: especially, forasmuch as the Lord neuer gaue other direction afterwards for a table-gesture, and the change of the gesture that was made among the *Jewes* was plainelie arbitrarie, not necessarie. Therefore here was no order given, no necessarie respect had, to the Countrey fashion and gesture of civill tables.

Scilicet. 57.

Secondly, there is no place in the new Testament, which doth require vs to vse a table-gesture: shew this and I yeild; I say there is not one place. Wherefore I wonder at good men so much the more, that they dare presume to obtrude vpon vs the authoritie of their owne fancies, specially when none ever pretended the sole authoritie of the word more then they.

Scilicet. 58.

Thirdly, the *Apostle* saies, *the kingdome of God consisteth not in meate and drinke Rom. 14. 17.* And the same *Apostle* reprooves the *Colossians*, for placing religion in

* See Treat. of
div. worth. p. 44

nor touching, nor tasting, nor handling, *Colos. 2. 21.* I desire my brethren to consider whether the Apostle by these places do not condemne the placing of religion in civill fashions & customes as they do in the sacramentall supper. I doubt not but such as are both judicious and ingenious will cast off the reason of a table-gesture, when they have well considered what the Apostle meaneth.

Fourthly, the Sacrament is a spirituall and heavenly ordinance of Iesus Christ; therefore so long as the body seemely serveth to the soules devotion, what strive wee about a Country-fashion? Again, so long as the meditating and believing soule can feed as much on Christ spirituallly in kneeling as in the Countrey gesture, what is the benefit of a civill custome? I for my part do not see, did never seele, how the Countrey fashion helpeth either the soules devotion, or its feeding vpon Christ our Saviour; me thinkes it should hinder the same exceedingly, when accidentally it deprives you of the Sacrament it selfe, and the libertie of your Ministries. *Self. 59.*

Fifthly, if the Lords Supper must needs have such a gesture, as is vsed at civill eating, why should not all other civill things (being applyed to Gods worship) be vsed in the same civill fashions also, as if they were meere civill? as why shon'd not our Churches, or places at least wherein we receive the Sacrament be unlawfull *hoc naminus*, that they be built vnlike our chambers, or parlours; or halls, or any other rooms: which we civilly vse to eat our meate in? Again, what needed *Moses* a patterne to make many vessels of the Tabernacle by, when he might have made them according to the choycest fashion at that time of such domesticall or civill vtennills? Again, why should not that *osculum pacis*, (which also the new Testament alloweth, and commendeth) be received in ecclesiasticall communion, as well as in civill: In a word, if there be such a necessitie, that civill things (applyed to holy vse) must be vsed still after the civill fashion,

fashion, and manner, then there is an easie principle laid of diuinitie not readier to determine doubts, then dangerous to produce errors.

Self. 61.

Sixthly, it is not out of the way to cast a thought vpon the proportion which is betwixt holy and civill gestures for if at a civill meale we sit at prayer occasionally from the sitting to eat, why should we not in a spirituall meale kneele in eating occasionally from the kneeling to pray and worship? Nay I should thinke that if the gesture of diuine worship, condescend sometimes to bee framed like vnto the civill, for a civill busines, much more the gesture of a civill busines will condescend to be framed like vnto the spirituall for diuine worship.

Self. 62.

Seuenthly, I aske you whether civill fashion is to bee applyed vnto the Lords Supper, as it is civill, or as some new respect is put vpon it? If the gesture lose the respect of civility, then your argument of a table-gesture loseth its force. But if you say you vse it as it is civill, besides that you inferre equally all other civill supper-fashions, you consider not that if it were possible, Gods personall worship should have nothing in it, but that which is (f) spirituall, yea civility it selfe should have no place there, if all could be spirituall, as divinity teacheth why doe you then contend for civilitie in Gods worship, when your civilitie stands against spirituall worshipping, not against prophaneſſe, you may not set civilitie in opposition against worship (in Gods solemne ordinances) but onely against that, whereby both worship and civilitie be destroyed.

f I meane by spirituall, that which is contradistinguished to civill, not to corporall.

Self. 63.

Eighthly, and lastly, I wish to be considered the vncertainty of your reasoning in this argument of a table-gesture; for are you not alwayes flying from it to Christs example, or some other refuge; when you are not able to defend it? This is most true in the Disputer, and of all others in him most shamefull: did ever man say more for the necessitie of a civill custome then he? oh how he urgeth

vrgeth a table-gesture, that I wonder at his impudencie! The gesture of the supper must be as the solemnitie of a feast, courtesie, and dignitie of enterテインment, &c. requireth forsooth! at last (being put to his shifts in answering) he (g)saith in this manner: *sitting is not entertained with vs simply upon this ground, in that sitting at meate is the received customs of our Countrey, but because it is (such a custome; that is, (saith he) it is a gesture of necessary and worthy use, and there is Christs example for it.* Verily if the usefulness of the gesture in it selfe bee the matter you stand on, *quorsum est profusio hac?* to what purpose is this argument taken from civill tables? And thus you haue my reasons (such as they are) against the necessitie of a table-gesture; besides those which I used before in my answer to your reasons for the defence of it.

gDisp.pag 148

*A Recapitulation of my reasons against the
necessitie of a Table-gesture.*

NOW for conclusion, I will recapitulate all my principall points of answering and reasoning together. If the Sacrament be improperly called a Supper; if a man may lawfully kneele at civill eating vpon occasion; if it cannot be concluded from civill to spiritual; if there be as great respects in the Lords Supper as feasting, and greater too, which may with as much reason and more sway the gesture; if there bee a great many fashions of feasting which will be equally inferred with the gesture; if at the institution of the Paschever there was no respect to a table-gesture; if a table-gesture at the eucharisticall Supper be no where required in the new Testament; if the Kingdom of God, namely his religion and ordinances stand not in civill fashions and customes, if kneeling hindernoe the partaking of the dutie or comfort of this feast; if it be a false assertion, that civill things applyed to religious use must alway bee used according to the

Self. 64.

Twelve points
recapitulated.

civill

civill manner; if there be as much reason to kneele in religious eating for worship-sake, as to sit at table in praier for civill eating sake; if civilltie may nor bee defended in Gods service against gestures of religion and worship, but onely opposed to carriages of vnseemli- nesse and prophaneesse: lastly, (passing many points which I have observed vpon the by) if there be nothing but miserable vncertaintie in this argument, then I dare conclude that the said argument of a table-gesture, though it stand among your arguments like a noble starre, is indeede no better then a foggie metecour; I meane the froth of inconsideration, and (in the Disput.) of precipitancy: so by the helpe of Christ I haue finished the arguments against kneeling drawne from the light of nature.

Arguments collected out of Scripture against kneeling, answered.

CHAP. 6.

Set. 1.

Fourthly and lastly, our order brings vs. now to the consideration of such collections, and inferences of reason, which are gathered out of Gods word, for condemnation of kneeling, and defence of sitting. Now collections, or inferences of reason, bee three; in setting them downe, I will neither be so idle to tie my selfe to the confused and methodicall proceeding of the Disputer; nor be so injurious to my brethren to take advantage of such disorderly handling of the cause against them: but I will runke their arguments in the best order I can, and what is thus sentred out of place, to the hindrance of the Readers edification; I will study, (as I haue partly done already) to restore whether it specially apperteineth. And first you say, that kneeling at the Communion is contrary to the dignity of the Communicants; for proofs of this you haue three maine reasons to be examined.

The

The first proove of this first Argument.

First (you say) kneeling is contrarie to the dignitie of the Communicants, because it is contrarie to our coheirship, and fellowship with Iesus Christ. To the manifestation whereof two propositions you strue to maintaine. First, that at the Communion we all act the person of coheires at Christs table. Secondly, that kneeling in the act of receiving the sacramentall bread and wine is contrary to that person: for, as for that generall supposition, that each man ought to carry himselfe according to the person which he susteineth, who will make any question? let vs see the proofes of your two propositions in order.

Self. 2.

Of the first Proposition.

FOr the first, that we all act the person of coheires with Christ at his table, you endeavour to shew by certaine considerations: but it will be good to explicate that speech, [we act the person of coheires with Christ at his table] before we come vnto them: and the phrase hath three senses. First, (1) we act the person of coheires at the Sacrament: that is, we receiue the Sacrament being coheires, but this is nothing to the present purpose: for in this sense we act the person of coheires not onely in the Sacrament, but in every act (whatsoever it be) either of civility, or religion, which we doe well, whiles we liue vpon earth. Secondly, we act the part of coheires, that is, we carry our selves as becomes them which are heires together with Christ, of his heavenly Kingdome. But this is no more to purpose then the former; for this is but according as the Apostle generally exhorts vs, that *(in all things) we should walke*

Self. 3.

(a) From a manior in the third sense, and an assumption in the first sense, the vnlawfulness of kneeling at the Communion is inferred, in that syllogisme, which is in Disput. pag. 6. to be scene.

This is Ampli, bula ex paraf.

worthy

worthy of the Lord unto all pleasing, Coloss. 1. 10. worthy of the calling wherewith wee are called, Ephes. 4. 1. worthy of God, who hath called vs to his kingdom of glory, 1 Thess. 2. 12. Thirdly, (a) we act the person of coheires: that is, we personate and act in gesture the representation of our inheritance: and this meaning onely tends to your purpose. Now I obserue in your dispute, that according to these three senses, you giue vs three considerations for confirming of your proposition.

See 4.
b Disput. pag. 4.

c Pag. 5.

d Pag. 3.

e The reason (saith the disputer) why we refuse kneeling at the Lords table, is not, because we are coheires with Christ, pag. 10. so that hee is plainly against himselfe.

See 5.
f Pag. 5, &c.

See 6.
g Pag. 4, 5, &c.

First, (say (b) you) *that we beare the person of coheires with Christ at his table, is a truth euident, and agreeable to the Scripture. Luk. 22. 29, 30. For our repaire unto this holy feast doth presuppose thus much; that we are already coheires with him. And (c) againe, we are presumptuous and presupposed coheires, when we come to the holy Sacrament. And (d) our common prayer booke supposeth vs to be such.* Answer, it is (e) true, or else it were a miserable case. Euen in praier when we vse the humblest gesture in all the world, we are presumed, and supposed for such: but what need I to speake of praier? Who knowes not that the children of God stand heires to heaven all theire life long, and are to be considered such in every imployment, which they performe well? You shew your selfe a very wise man by this consideration as it appeareth. And this is to be referred to my first sense giuen before.

Secondly, (say (f) you) *we should carry our selves at the Lords table as becometh his brethren and coheires.* Answer, is it most certaine we should so, In my second sense, and not at the Sacrament onely, but at all times, and in all busineses wharsoeuer.

Thirdly, (say (g) you) *the elements of bread and wine represent our glory in heaven: our receiuing of them represents our partaking of glory; therefore we must act the person of coheires in gesture.* Answer, this consideration is onely (somuch as) probable against the gesture of kneeling. But first I deny the antecedent, and then the consequence or argument itselfe.

For

For the antecedent you can never prove that the Sacrament is a proper, and direct resemblance of heavenly glory; for in such a type or resemblance there be three points concurring. First, it must be immediate and not drawne in by dependance of one thing vpon another. Secondly, it must be speciall and not generall, for even every civill meale which we eat may hold some analogy with our feasting in heaven, aswell as the Sacrament. Thirdly, it must be instituted, for no man may devise vnto Gods substantiall ordinance, a typeship or signification, without warrant from himselfe. Now how well you will prove the bread and wine to resemble the glory of heaven, let vs heare and consider.

First, (saies the (b) Replier) it is very probable, that this supper is a type of the heavenly glory; because Christ often resembles the same by a supper: especially this supper being a type of something. Answer, this last clause is very childish and idle, inasmuch as Christ hath expressly pointed out vnto vs that thing which this supper is to represent. Again, the force of your reason is common to all civill suppers aswell as to the Sacrament, nay it is more for them then this; because they be suppers properly taken, whereas this is not, there being no accomplished point of a supper, or feast, to be found in it at all: moreover, this reason is deliuered but as a conjecture, and I hope conjectures will sway no mans conscience; but what if there were never so great a fitness and correspondence of this supper to the heavenly, it could be yet no type either speciall, or instituted; this reasoning therefore is very shallow and fruitles, and this is more then probable.

Secondly, (saies (i) the Replier) our Saviour lead his Disciples from the instituted supper to the heavenly, *Mat. 26. 29.* Answer, is it therefore a type of the heavenly? our Saviour lead the woman of *Samaria. Iohn. 4. verse. 9. 13.* From the water of *Jacobs* well, to the water of life. Was *Jacobs* well therefore a proper type

Self. 7:
h Repl. (partic.
to Bp. Mart. p.

Self. 8.
i ibidem.

of grace? Is this the way rightly to finde out, and judge of pre-ordained types? from my rising out of bed, I take occasion to thinke of the small resurrection of all flesh out of their graues. Is my rising therefore a proper type of the resurrection? If this reason can make a type, then any thing ypon earth may be made a type, of some heavenly thing, if thence we can but raise our thoughts to the contemplation of some such thing which is heavenly.

Self. 9.
1 Pag. 40.

Thirdly, saies (k) the Replyer, (for I am content to put his conceits together) *the whole communion which we haue and hope to haue with Christ is represented in this supper; and vnto this communion belongeth or pertaineth earthly joy.* Answer, it is true that joy belongeth to the communion of Christ, and his Church; but that is personall joy of the heart, enjoyed in this present life in good measures; but the joy or happines which concerneth our purpose in hand, is that matter of joy or glory, wherewith (as with a feast or dainties) we shall bee comforted and delighted in Gods kingdome. The comfort of our communion with Christ, stands in the mutuall embracings and reflections of loue and grace, as Christ (h) speaketh. *If any man open the doore I will come into him, and will sup with him, and he with me.* Glory is no more perceiving to this communion, then is a rich dowry to the communion of man & wife. Besides by this learning of yours you do plainly jumble together the signification of all types: therefore the same concludes not the Sacrament to be a type of heaven, either immediate, or speciall, or instituted.

Self. 10.
m Pag. as before.

Fourthlie (saies (m) the Replier) *In other Sacraments as Circumcision, Paschever, Baptisme, there is a signification of something which is to come; and why should there not bee likewise in the Lords Supper?* Answer. I answer, first for the Paschever, and then joyndly for Circumcision and Baptisme. And for that I say, that the two significations therein of [past] and [to come]

doe in our Sacrament meete together in one; which is a remembrance of the Lambe already slaine for our deliverance. Therefore if you would make any just analogie betwixt the Pascheover, (concerning its signifying something to come) and the Eucharistickall supper, you should compare the same in this manner: that as the Pascheover signified the Lambe *to be* slaine, our Supper signifies the Lambe *already* slaine: and how is it possible, that the Supper must needs now signifie something to come, because the Pascheover signified Christ to come. Verily you do not reply with judgement, if you please to give me leave so to admonish you: nay because you can not shew anie glorie to come, which the Pascheover was a type of, it followes that the Supper is type of no glorie to come; for there is as much reason, that, that should signifie glorie to come to the Jewes, as this should now vnto vs: yet I will give you that some thing to come is respected in both these Sacraments, whereby the receiver might and may (long after receiving take benefit, and comfort thereby; but this is still communion, which may be renewed, confirmed, encreased, virtually from the Sacraments, having been used in an heavenly manner) but this will availle your cause nothing at all.

Next for Baptisme and Circumcision, how may it appear, that they signifie any thing to come? *Ob* (saith *he*) *how should not Baptisme signifie our perfect washing, which is the state of a glorious Church as well as our new birth?* I answer, we neede not be perswaded by interrogations, except the same included some effectuall consideration to worke vpon our vnderstanding. But suppose that Baptisme signifies something to come, it is certainly nothing else but perfecting of our sanctification, or perfect sanctification. And this I may yeeld you without trouble to my selfe in the matter controverted: for as Baptisme, which is the first sacrament, resembles our perfect sanctification, whereby we be fitted for perfect communion with Christ; so the Supper, which is the

second Sacrament may represent that our perfect communion being perfected, sanctified. Here is you see fit and answerable significations of something to come in both these Evangelicall sacraments; but all this while here is nothing, which makes for prooffe, that any sacraments signifie properties, and be types of glorie, which is but an accessorie both to sanctification, and communion; and yet belike the Replier would insinuate, that Baptisme signifies glorie, by saying, that the perfect cleansing, (which Baptisme representeth) is the state of a glorious Church: as if this predication were tolerable. A gracious state is a glorious state, that is, grace is glorie; for though they goe togerher, yet they be diverse things, and that which signifies yon, doth not therefore properly signifie the other. But what now if I graunt that all the sacraments doe signifie the glorie of heaven in some sort, yet are they not types thereof; either speciall (for the representation which you would haue is made from them all in common; where, as they be speciall types, they haue each their peculiar accomodation. And what thing that is pleasant to vs and good, may not in this manner signifie heauenlie glorie?) or i n m d i a r e, (for how many consequences must you bring this signification about by?) or lastly instituted; for the Lord neuer spake a word, to giue any man to wit of such a sacramentall signification. Wherefore it was but a trick of outfaciing that the Replier crieth out. This is a strange humour to thinke thus; for to thinke otherwise is a strange humour in himselfe. And indeede when all comes to all, he condemnes his owne opinion manifestly; for thus hee concludeth; (p) All parts, degrees, and circumstances of our communion with Christ, which may bee shadowed out by those outward elements and actions vsed in the Sacrament are by the same represented: for glorie is no part or degree of our communion with Christ, but a consecratorie thercof. As for circumstances thereof to bee represented by the sacrament is learning

p 143. 40.

p 143. 41.

learning which I doe not vnderstand. But note if glorie were a part, or degree, or circumstance of our communion with Christ, he sayes those parts, degrees, and circumstances, are shadowed out by the outward elements, which can be shadowed by them; implying, that some are incapable of being shadowed by them; for what else may that clause or exception meane? nay he goes on, and speakes more plainly then all this: *All consecrations, saith he, or things that doe follow vpon communion with Christ, are not, neither can be properly represented in the sacramēt of the Communion, though they be all scaled up to the faithfull*: now if it be most true, that glorie in heaven is a consecration of our communion with Christ, then hee hath beene pleased to yeeld his cause, for which he contended so much in the conclusion without bidding; so much to your Antecedent.

Next I haue denied your inference, [*The Supper represents heavenly glory, and therefore we must all the person of coheires in gesture*] for is it to be thought that one remote and generall representation (for at the best it is no more) hath the sole stroke to put vpon vs, what gesture we are to vse? are there not many things more concerning the nature of the sacrament, which would command the gesture before it? sounder it were to say that the manifest imployment, which the principall intent of the institution requireth puts vpon the Communicants the person to be iustified; else marke how your reason will be retorted on you. *He (say (q) you) that taketh bread and wine as representations and pledges of his future inheritance with Christ, he in that respect affecteth the part of a coheire with him to the said inheritance. So (say I) he that receiveth the sacrament to doe his homage and worship to Christ, he in that respect affecteth the part of a bondman or worshipper.* The truth is, if the analogie should be extended to the gesture, to binde the conscience to the end of the world, the supper had neede so haue beene not onely an immediate, speciall, and instituted

q Disp. pag. 4.

crucitype, of gloria (none of which it is) but also to haue had no representation so great as that is, in its whole institution and nature. And hitherto of the first Proposition, that we must ake the person of coheires with Christ at his table.

Of the second Proposition.

Self. 13.

r Disput. Arg. 1
pag. 6, &c.

NOW (supposing that we ake the person of coheires in receiving the Supper) let vs proceede to your second Proposition, that *kneeling is contrary to the person of coheires*. Thus then you indeavour to prooue the same. *Kneeling* (say (r) you) *imports our dis-fellowship with Christ, indignity, incongruity, inferiority, extraordinary abasement, and grosse disparagement, therefore it is contrary to the person of coheires*. So Sir, now you haue spoken, and I am doubtfull, whether I should giue this reason any answer, but contempt: yet peradventure it will be thought fit, that both they which are more weake and ignorant, and others, who haue not much considered of this matter, should haue some light and helpe, (I hope by our poore endeavour some little shall bee) afforded vnto the. Wherefore I denie this Enthimene: (*Kneeling imports inferiority, therefore it is contrary to the person of coheires*;) for doe you dreame of a coheirship whereby you stand not in inferioritie to Christ? Oh proud ignorance! (I hope my brethren will pardon my zeale, I speake but to this arrogant Disputer.) Is there any promise which God ever made to sinfull man, is there any reason can be imagined, was ever any example heard of, whereby it doth appeare, that beleeving Communicants in respect of their coheirship, are preferred to be equals with Iesus Christ? And the vilenesse of this conceit will better appeare if these things following be considered.

Self. 14.

First, that you not onelie presse this equalitie, in respect of interest hereditarie to heaven, but also in regard of (r) all familiar and sociable expressions of brothers: so

as (for ought I vnderstand, and let it be judged by wiser men then I) thereof strange and miserable consecrations arise, to be detested of every godly heart. As namely, if that which imports inferiority be contrary to the person of coheires, then is it not at that time, when you take vpon you the person of coheires, lawfull to call or esteeme Christ, your Lord or Superior. Consider what I say. Againe it is not lawfull at such a time for a Christian to cast vp such an ejaculation as this is; oh my sweet Saviour, I am not worthy so much as to gather crums vnder thy rable (perhaps you will say, *oh we are unworthy of our selves*; yet that serues not the turne, for at the sacrament we lay away the respect of our miserable estate and condition, which was, and onely must consider the person, which wee haue taken vpon vs; which person admits no speech importing inferioritie as you say.) Againe saith must haue no working at sacrament, because it imports inferioritie and dependance. Againe, it is vnlawfull to be vngouerned at that time, because it imports inferiority and disellowship. Furthermore how may you stand at sacrament, that is, vsc a waiters carriage, (as our Saviour calls it, the Disputer ascribes of it) and yet set the person of coheires? In a word if you will presse sitting, because Christ and you be equall, then may you carry your selfe like Christs equall in all points; now if this be not learning of the bottomlesse pit I cannot judge.

Secondly, your doctrine is the worse, because even at table (where this person of coheirship is put vpon vs) the euer was, and will be superiority and inferiority. If a Nobleman inuise a Countreyman, or one that is meane to supper, and be pleased to set him at his own table, make him put on his hat, talke with him familiarly; (and this is more then our case requieth) will you say this poore man is not therefore inferiour to the Nobleman at his table? nay did not Christ at that very time, when he supped with his Apostles, (1) tell them, *ye shall* Self. 19.

no master and lord, and ye say well, for so I am. Wherefore though ye sit as coheires, it doth not follow that yee sit as equals.

Self. 16.

Thirdly, your doctrine is yet worse because the sacrament is not a remembrance of Christs sufferings without consideration of his (u) Kingly office. It is the folly of the votaries of *Rome* in their chamber of meditation, that they look vpon Christs sufferings barely in themselves, labouring to requite them with pittie: the Lords Supper would be no honourable feast, as you speake, and as it is; nor yet comfortable feast; except faith might respect in the act of eating, and drinking, Christ, as once crucified, so now conquering and glorious. Doth not Christ as our Lord, and King, invite vs therefore to banquetting? must we not then needes carry our selues like vnderlings, (though gracious with him) like subjects, like redeemed ones, to our Lord and King, and Captain? Is (w) all power given to him in heaven and earth: and is there no administration of it to his coheires? shall every (x) knee bow to him, and shall not the knees of his coheires bow to him? I mean as coheires, for as coheires doth not Christ exercise government (that is superioritie) toward them? else how is it that their coheirship is procured, maintained, and possessed vnto them? Certainly if the sacrament consider not Christs Kingly office, then must you cease to talke of coheirship at the participation of it: but if Christ be considered in his Kingly office there, then I pray will not a carriage of inferioritie verie well become you?

As superiour, say I: Yea as God, who is onely to be worshipped, Matth. 4.7. 10. w Matt. 28. 18. x Philip. 2. 10.

Self. 17.

Fourthly, let it be supposed, that in the act of receiving the bread, and wine, there is no respect of Christs Kingly office; yet I beseech you, is there not a necessarie respect of God himselfe? Is there any service divine done in obedience by the Church, but Almighty God is the object of it? if Christ and you be brothers and equals,

quall, yet therefore subjection is not to be denied to the
 sovereign Lord of all. If two brothers and coheires goe
 hand in hand, expressing in the kindest manner, all tes-
 timonies of mutuall equality and good will, is it at such
 time contrary to their coheirship, if both, or one, vpon
 occasion expresseth himselfe in dutifull reverence to their
 common father? surely inferiour relations are not de-
 stroyed by the duties of superiour, vnto which heaven
 and earth require they should giue place. But Mr. Dis-
 puter hath here to say something: first, (saith (y) he) *y* Disp pag 13.
the carriage of a Communicant is the carriage of a coheire,
but kneeling (though it be performed to God) can never bee
made the carriage of a coheire. This is worthy stuffe, so
 (say I) the carriage of a Communicant is the carriage of
 one that worshippeth God, *but a table-gesture is not the*
carriage (as you (x) say your selfe) of one that worshippeth
God. And Sir, this exception takes not away the force of
 my answer, because the carriage, which the relation of
 coheirs requireth may yeeld vnto the carriage which the
 relation requires betwixt God and vs. Besides, that knee-
 ling may be made also the carriage of a coheire, I partly
 haue, & further also shall endeavour to shew you by & by.

x You distin-
 guish betwixt
 a table-gesture
 and a personall
 worship, Disp.
 pag. 45.

Secondly, (saith (a) he) *kneeling diuertz our hearts from Self.* 18.
being employed in the meditation of the points of our coheirship, a Pag. 13, 14.
 (nay marke the wickednes of this answer, as it is further
 pressed as followeth.) *Can we at the same time all two*
severall and incompatible parts? Can we banquet with the
second person in Trinity, and yet entertaine an holy important
negotiation with the first? If herein there be not a distra-
 ction of our hearts, I know not what can distract them?
 Sure I am, if we performe meditation of Christ as wee
 ought, our hearts will rest so absolutely possessed there-
 with, as they cannot bestow, and enterteine themselues
 for that time in other service; (he meanes in service to
 God the Father.) Oh that the zeale of your owne opini-
 ons should make you fall into such foule and vngodly
 sayings! *two intolerable errors you teach here.* First,

that.

that God the Father in Trinitarian unity of person is by no means to be served (as presby in the Lords Supper) neither ought the heart to entertain any other cogitation of God our Father, but only of Christ our Saviour. Oh abominable assertion! as if God in Christ were not the object of all religious duties and ordinances; as if there were any thing in the world more necessary in the Sacrament, then the consideration of Gods love, who gave his Son to death for vs; as if it were not impossible for a Christian heart during the whole Sacramental action to meditate of Christ, without having any thing to doe with the father of all mercy and comfort. But you give vs to vnderstand with what a heart you come, and teach others to come to the Lords table, namely God our eternall and mercifull Father, is not in all your thoughts. Secondly, you teach vs, that the service of God the Father, and the due meditation of God the Son be incompatible actions. Oh would Disputes in compatible! Behold they are for ever inseparable, as the Christian religion maintaineth. But I will passe from these follies, partly because they be but the froth of your owne heart, without all proofe; partly because they must be further answered in their (e) owne place againe; (for here they come in but vpon the by) (and lastly, because they touch not the force of my former answer, for say the service of God and the mediation of Christ could not both be done at once, yet they may be performed successively, and the heart may still be free from being diuerted from the sacramental employment. Especially when the point of coheirship must needs respect the bestower of the inheritance: for must you vse a gesture as a coheir and not as an heire much more? I should thinke there is more reason to vse a gesture of respect to our heavenly Father, which bestowes the inheritance vpon vs; then vnto our brother, who is but (e) copartner in that inheritance with vs.

Self. 19.

d Disp. pag. 14.

Thirdly, (e) saith (d) he of kneeling be performed so God, yet it is not suitable to the carriage of a communicant so long as God

c I say (but copartner) because in this argument of coheires, you consider no more then the precise point of coheirship or copartnership.

God calls us to a feast, I answer. First, you should have said, it is not suitable to the carriage of a coheire; you say it is not suitable to the carriage of a coheire; you say it is not suitable to the carriage of a coheaster or guest; so you answer not to the purpose, and in a manner yeeld the weaknes of your argument of coheires. Secondly, to that kneeling is vsuitable to the carriage of spirituall e Chap. 3. be-
guests: Christ table, I have spent (e) answer: enough. fore.

Fifthly, let it be supposed that there is no respect in *Self. 20.*
in the Sacrament of Christs kingly office, or of the majestie of God himselfe (which I durst not say without trembling and feare; but) let it be supposed I say, will it follow that we be equals with Christ at the Sacrament therefore? speake of nothing but the very points of coheireship, speake of nothing but of Christ humanity, are we his equals therefore? do you not please to consider that Christs humanitie is assumed, and doth consist in the second person of the Trinity, and is it not in that one respect incomparable with the whole creation of heaven, and earth, of men and Angells? Perhaps you will say, that Christ and we have this common and equal, that we be both heires. Answer, a worthy defence! as if we must (forsooth) mecrely consider Christs coheireship in the abstract or appellation onely, and not the quality of his person who is coheire with vs. This were ridiculous, for except we consider the quality of his person expressly, we turne the Sacrament into a mockery, and have no more respect of Christ, then of the poorest Christian in all the world. Wherefore if you consider Christ-man your coheire; still you be inferiour vnto him: Inferiour say I? Alas infinitely. There is vnspcakably more difference betwixt him, and other coheires with him, then betwixt a King and the meanest of his subjects: you therefore which say, we be coheires, therefore equals, might say as well that wor.nes be equall to Angells, because they be both creatures; that a noble Roman commander and the baggage of his army were equal,

equall, because they were, either in the field, or in triumph both together.

Scil. 21.

f Martyrolog.
in the story of
Austin.

Sixthly, and lastly, I entreate godly people to consider, whether humilitie will not stand with the person of coheires, if you say humilitie is excluded at that time, I shall thinke the Lords people will soone cast you off, ((f) as the Monkes of *Banger* did *Austin*) as too proud to teach them the good way. But if humilitie be not contrarie to the person of coheires, assuredly kneeling is not contrary. Oh humble Christian, tell me then, wilt thou not kneele because it will be grosse disparagement, extraordinary abasement: I know thou wouldst be ashamed, and afraid, that such language should come out of thy mouth. Wretched man, (wilt thou say) disparagement to kneele; abasement to kneele? grosse disparagement? extraordinary abasement? woe is me, hath God bestowed his graces vpon me, that I should at any time thinke much to humble my selfe? doth he who glues grace onely to such as are humble, meane, that the possession of grace should drive away that for whose sake it entred? when is there a fitter time to humble my selfe to God, then when I have most cause to fasten mine eye vpon the benefits I have received of him?

Scil. 22.

But (oh Disputer) tell me what is the cause that you cry out against kneeling for disparagement and baseness? Is it because kneeling is basenesse to be vsed vnto men, when they please to doe vs the most good, and to bee most familiar with vs: *Ruth* in the sense of *Boaz* his great kindenesse, in giving her come and meate; as ravished therewithall, (g) fell vpon her face before him. So *Mephibosheth*, when *David* professed kindenesse vnto him, even to eate bread at his table continually, bowed himselfe, (h) saying, what is thy servant, that thou shouldest looke vpon such a dead dogg as I am. And thinke you, that *Ruth* and *Mephibosheth*, would not haue bowed themselves to *Boaz* and *David*, vpon occasion, in the very act of caring, and drinking alloe would not you put off

g Ruth 2. 10.

h 2 Sam. 9. 7, 8.

off your hat, declare some reverence, bow your body
at table to an honourable invitant, vpon the gracious
profession and expression of his extraordinary kindnes
to you? And why then may not coheires in receiving
the Sacrament all bread and wine, cast themselves downe
at the feete of their Saviour, in contemplation of his in-
finite kindnes vnto them? Again, is kneeling basenes
because it is an effect of sinne? Verily, if it had beene
simply such, your exception had beene lesse greivous.
But is it not a naturall gesture? Was not man made to
use it in time of innocency? Was it honourable to in-
nocent *Adam*; and is it basenes and disparagement vn-
to you? Again, is kneeling basenes, because it looks
back vnto your former state, and remembers you of your
basenes? Then I pray cast your eyes vp to the Pascheouer,
in receiving wherof the Iewes (you will acknowledge)
asked the person of coheires, as well as we do in the Com-
munion. Yet God (s) commanded them to eat the same
with bitter herbes, for remembrance of the *Egyptian*
bondage, where by there harts had beene (k) made bitter
vnto them, wherefore if kneeling at communion do
remember vs of our former basenes (which yet it doth
not of itselfe) it is not therefore vnlawfull, more then
an herbe of bitterness was vnto the Iewes, that being al-
lowed to vs, as a naturall gesture, and a gesture of wor-
ship by generall rules; as this was, by particuler com-
mandement. And indeed whether kneeling doe remem-
ber vs of our old estate yea or no, yet the remembrance
thereof is altogether necessary in a worthy receiuer. A-
gaine, thinke you, that it is disparagement and basenes,
for coheires to kneele to Christ because they be heires
together with him of the dignitie and glory of heaven?
Then looke vpon the foure and twentie Elders, coheires
with him of glory, may possessed (in part at least) of
there inheritance; yet in the sense and contemplation
of his infinite loue, *fell downe before him*, (s) saying; *thou*
hast redeemed vs, thou hast made vs Kings and Priests. Marke
that

Exod. 12.8.

k Exod. 12.4

Reuel. 5. 8. 9

that when they were made Kings, & possessed of their inheritance, then they fell down before Christ, as it were casting their crownes at his feete, of whom they did receive them. Oh mark the speech they vsed; *thou hast redeemed vs, thou hast made vs Kings and Priests*; as it were the speech of communicants at the Lords table. And yet they fell downe before Iesus Christ.

Self. 23.

I Did Christ wash their feet
as a coheire?
He did it in
Supper time.
Ioh. 13. ver. 4,
11, 17.

in Mat. 11. 29.

n Isa. 45. 23^r

o 1 Sam. 6. 12.

In a word, if kneeling be a disparagement vnto you, in respect of whom is it such a disparagement? What? is it a disparagement in respect of Christ? That is strange learning. He that would (1) wash the feet of his own servants, and that in supper-time, to teach them humility to one another, which also then was but a by-action: would he reproach them for kneeling, a direct action of the sacramentall employment, (for gesture is necessary in its kind,) in supper time, to declare their humility to himselfe, will he that (2) saies, *learn of me, for I am mecke and lowly*, vpbraide vs for vsing a gesture of lowliness? Sure I am, Christ will vpbraide men of pride, and stiffness, *who hath (3) sworne by himselfe, that every knee shall bow downe vnto him*. What then? Is the disparagement, which kneeling occasioneth in respect of men? But besides that, if it were, it condemns not an humble action. Nay we should labour to be more humble (4) with David, then lesse, more vile and base as he speaketh, then be discouraged by the imputation of men. Besides this I say, I do not see or heare, that any body talkes of basenes in kneeling but your selues; touching the Disputer, I doubt not to say, (without malice, as God is my witnes) that he hath vsed many speeches arguing much more pride then the action of kneeling, would do basenes. So that in conclusion, when we consider aright in respect of whom kneeling is disparagement as you say, it will be found such in respect of none but your owne hearts: which looking vpon your great priuiledges by Christ (perhaps by reason of the greatness and sweetness thereof somewhat forgetting yourselves)

do

do therevpon dreame that an expression of humility will not stand with the Sacramentall meditation of them.

Finally, I cannot but thinke these bould-speeches about coheires, dangerous, and durst not vse them without horror, and heretofore when I haue striven to

Self. 14.

confinne my selfe in the vnlawfulness of kneeling, I haue beene plainly ashamed of the n. As for that which the

(p) Replyer trisseth, telling vs, that there is a lawfull familiarity with Christ, what's that for the Disputer. In-

deede the Scripture knowes not the new familiarity]

p Reply partic. 166
to B. Mart. p. 38

therefore you must expound your meaning, if you mean by familiarity, sweet and delightfull communion of the

soule with Christ, who will say to the contrary? If you meane such familiarity as men had with him vpon

earth, or as the wife hath with her husband? Then I partly denie, partly distinguish; I deny that such fami-

liarity is lawfull more, which men had with him vpon earth, that is, which one man hath with another. For

therein partly it is euident manifestation who he is, and partly his glorification makes difference enough. And

as for the familiaritie of man and wife, though Christ and and his Church be described as husband and wife in

Scripture allegorically, yet it is onely to be applyed in spirituall things, and standeth not in corporall gestures.

And besides such familiarity as is betweene Christ and his Church is common in all ordinances, especially in the

word of grace, wherein he speieth to her, and in prai-er wherein she speaketh vnto him againe. And for prai-

q Cantic. 2.14.

er let me adde a word more, doth ever Christian soule conuerse more familiarly with Christ, then when shee

communes with him in praiet? She enters into his chamber to him, solaceth her selfe in his loue, (q) her voice is

sweet vnto his ear, her countenance comely in his eyes; words cannot be vsed to note greater familiarity of the soule

with Christ, that is spirituall communion, then she hath with him in praiet. Therefore Mr. Replyer, what fa-

miliarity do you thinke vpon? What? Such as kneeling

sitting upon the knees will not accord withall, are you of opinion that Christ, and the Church be never familiar in their mutuall conferences? Verily (Sir) you are deceived if you thinke to salve the Disputers extravagancies with this plaister. I hope, it is large in our desires, partly in our experience and sense, through the grace of our blessed Saviour, to solace our soules with his loves. (r) *Let him kisse me with the kisses of his mouth, for his love is better then wine.* Yet farre be it from vs, be it ever farre from vs to thrust out duty by love: *Wives must be in subjection to their owne husbands, as Sarah obeyed Abraham calling him Lord,* (and I thinke there is farre greater subjection of the Church or soule to her Lord and husband, then of Sarah to Abraham.) What then shall become of the Disputers equalitie, which will not allow the wives subiection (as a wife) in carriage and gesture? As for that it is against the person of coheires to kneele, because kneeling is an act of indignitie abasement, disparagement, yea, extraordinary and grosse abasement, and disparagement, I with the Disputer (if he be alive) to judge himselfe, and warne good people to beware of such leaven. And now I will note some further grounds to discover the vanitie of this reason against kneeling drawne from our coheirship.

Reasons that Kneeling at Sacrament is not contrary to the person of a coheire.

First, it is a feigned device of man, that our coheirship should be declared by the gesture of sitting; if Christ had bidden vs to sit for signification of our coheirship, then there had beene cause for ever to presse the same; since God appoints not sitting to signifie our coheirship, nay commands not particularly sitting to selfe, the Disputer must not be obeyed.

Secondly,

ly, there is no ordinance in the Church, but the same *Self. 16.*
 admitteth a diuerſe perſon at the ſame time: for looke
 how many conſiderations any ſervice of God may haue
 put vpon it, and ſo many parts a Chriſtian acteth in the
 celebration thereof. In prayer a Chriſtian ſoule acteth
 the part of a begger, knocking at the doore of Gods
 mercy; again he acteth the part of Chriſts ſpouſe, ſweet-
 ly conſeſſing with her Lord and husband. In the word,
 a Chriſtian may act the part of a malefactor arraigned,
 convicted; of a ſervant, of a child, of a friend, yea of a
 reall craver and begger, houlding out his hand for
 almes, though he ſay nothing, (opening his mouth as *Pſa. 81. 8. 10*
 it were, hungerly, and needily, that God may fill it. In
 receiuing likewiſe he may act the part of a confeſſour,
 of a remembrancer, of an homager, of a feeder, of one
 that renders thanks, &c. and in all theſe ordinances, he
 acteth the part of a worſhipper: therefore to ſay kneeling
 is contrary to the perſon of a coheire, is to ſay, kneeling
 is contrary, and it is not contrary; it is lawfull, and it is
 not lawfull. For kneeling is no more contrary to our co-
 heireſhip, then confeſſion, homage, thankſgiving, wor-
 ſhipping, &c. (which doe agree to kneeling, as is mani-
 feſt in prayer) be contrary to our coheireſhip: therefore
 alſo it is vntrue to ſay, that a Chriſtian acteth no part in
 the Sacrament, except he act it in outward geſture.
 Sure you thinke all Chriſtian acting muſt be viſible to the
 eye, like that of the Stage-players.

Thirdly, if kneeling be contrary to our coheireſhip, *Self. 17.*
 then mans duty, and Gods graces be contrary; for let
 the perſon you take vpon you be what it can, ſtill and
 euer duty hath a ſtroke. If duty haue place, then hath
 ſubiectiō alſo; if ſubiectiō agree, kneeling becauſe it
 is an act of ſubiectiō cannot therefore be contrary.

Fourthly, In the Sacrament, God giues Ieſus Chriſt *Self. 18.*
 vnto vs, knits him with vs as coheire; and this is be-
 fore the giving of heaven vnto vs; now kneeling is no
 more contrary to the receiuing of Chriſt, euen when we

would personate and act the carriage of a receiver; then it is contrary to the person of a receiver to take a noble gift from the hands of an earthly Prince with bowing of the knee; or a malefactor to receive the grant of his life in the humble gesture.

Self. 29.

u Dis pag 2.

Fifthly, though a man act (namely by bodily gesture) one person at one time in Gods ordinance; yet at another time in the same ordinance he may act another. This you make plaine in two places. First, (u) you say, *we all the person of a coheire in the Sacrament by sitting; in prayer the person of sufferers by kneeling, in confession of our faith, the person of confessours by standing.* Well, but in prayer, and confession, you will easily grant, that we may change the gesture of kneeling and standing, into any other gesture vpon occasion; and why then not in receiuing also? Secondly, (w) you illustrate the necessity of answering our carriage to the person we beare by; 1. Cor. 11. Where is required that they which did beare the person of men *must be uncovered; of women must be covered:* uncovering of the head in those times being a badge of superiority, and preheminence: covering of inferiority, and subjection. Now it is not necessary that they which do beare the person of men be uncovered in our publick assemblies; this you will yeeld vnto, therefore in Gods ordinance, and in the Sacrament, a man may act by gesture one person one time vpon occasion, which at some other time he is not bound likewise to doe.

Self. 30.

Sixthly, in prayer, we act the person of coheires to Gods heavenly kingdome, and yet their kneeling is not contrary to your coheirship. But you deny, that we pray as coheires; and it seemes a very harsh deniall vnto me. First, he that praies as befriended and beloued of God, praies as a coheire. Secondly he that praies as a believer, praies as a coheire. Thirdly, he that praies in hope, praies as a coheir. Fourthly, he that praies as Christs spouse, praies as much as a coheire. Fifthly, in a word, doth not he pray as a coheire, that praies thus; *come Lord let*

for,

for, come quickly? But the Disputer would say of all these, (as he saies of (x) one of them, namely believ-
ing) that they be common, and generall considerations, that fall out in all good actions at all times. I answer, if they doe, then in all such good actions, where these considerations have due place, we in these respects act the part of coheires, though we doe not act it in gesture; and why do you make such an exception at this? As if when you speake of acting the person of coheires in the Sacrament, you speake of acting such a part, as is to be acted in no other busines, or service in his Church, or in private: truly if you had spoke onely of acting the part of such as remember Christs death by consecrated elements of bread and wine; then you had spoken of such a part as is common to no other service, or businesse in the world, (and yet that part might be acted in any outward gesture) but when you speake of acting the part of coheires, you speak of a part which may be common to all good service or businesses (spiritually considered) in the world. But what high streines and captures the Disputer had, when he penned downe his opinions, I cannot tell.

Seventhly, kneeling agrees with the proper spirituall nature of a Communicant, therefore it agrees with him as a coheire. This argument is true according to your owne manner of reasoning: Now for the antecedent, your selfe also do teach vs what is required inwardly of a guest at the Lordstable, whereby the same is distinguished from that, which is required inwardly in other parts of divine worship, and what is that? (y) Meditation, of the Lords death, and of the blessings purchased for vs thereby; weighing the analogy betwixt the signes, and the thing signified. But this is not all, (Sir) I will help you out, for you name nothing but meditation, which a reprobate is capable of. This therefore is more, the soule openeth it selfe wider to receive the blessed beames and rays of Christ loue, gaires strength of mortification by

the contemplation of his death, grows more confirmed and established by the power of faith, which comes to him more confidently, sticks to him more closely then it did before. What now? Can you imagine that kneeling is contrarie to these? As if all these fall not our in prayer. I say, in prayer; not as helped by sacramentall rites, (for as they stand in relation to these, so they are peculiar to the Lords Supper) but absolutely considered, for the things themselves [meditation, assurance, mortification, confirmation;] are to be found and enjoyed in prayer. wherefore kneeling agreeing with the spirituall employment of a Communicant, is not contrary to the person of a coheir.

Self. 32.

2 Gal. 4. 1.

Eighthly, be it true, we receive the Sacrament as coheires with Christ; must we needes be his fellowes therefore? Rather (a) that if the Apostle might admonish vs better. *The heirs before he came to his inheritance differeth nothing from a servant, though he be lord of all.* Truly, there is not a little force to moue vs to vie carriage of humility, in this, that we be yet in a state of humility, vnglorified; for as our Lord Iesus was pleased to make himselfe, as it were equall, with sinfull man; whiles himselfe was in the state of humilitie with him; so much more (now Christ is ascended to glory) it may well become vs to stay the time of assuring equalitie with him, (if it should seeke be) till we also be made glorious? Make you no difference in this thing? betwixt the diuerse estate of humiliation and glorification? verely here is some cause you should.

Self. 33.

2 Philip. 3. 10
Reuel. 5. &c.

Ninethly, when Adam was in Paradise, acting the person of an happie man alwaies, was kneeling against his happinesse? yea are not inheriours in heaven, who be ever acting the person of glorious wights, even of Kings, said (a) yet to fall downe before Iesus Christ? Is falling downe against their coheirship with him? Is the same contrary to it? For my part I say, if kneeling were not contrarie to the person of an happie man in

time

time of innocencie, if not contrarie to the person of an inheritor in future glorie, I dare not thinke, (miserable worme that I am!) that kneeling is against my dignitie of coheirship in the Communion. And suppose that onely sitting were mentioned to be vsed in heaven, yet so long as it signifies nothing else but enjoying, and possiding of glorie there, it followeth, that so long as the excellent benefits of the Supper be partaked of, it forceth not for the circumstance of the gesture.

Tenthly, who bestowes our excellent priviledge of coheirship vpon vs? doth not the Lord? and will it enter into your heart to thinke, that God would bestow such a priviledge vpon man, as in the profession and celebration thereof it should be damnable for man to worship him who bestowes it? Did you ever reade that God forbade his people to kneele to him in the celebration of his spirituall excellent honours bestowed vpon them? I did not, neither did you. *Self. 34.*

Eleventhly, put case, it stands not with your dignitie (scilicet) to kneele at Sacrament, were it not yet good so release a little a little of the expression of your dignitie as coheires for reasons of greater weight? will you not come off with a gesture of dignitie, for the substantiall dignitie of the Sacrament it selfe? for the dignitie of your ministries? & of the Church, in the womb whereof you haue gotten life, and breath? for his Majesties crowne and dignitie? surely so long as it is but a personall, externall dignite, should it not be forborne vpon occasion? especially when your spirituall dignitie will bee never a whit the lesse, (nor outward, saving your owne opinion) either in it selfe, or in your inward feeling of the contentment, and joy of it; or in the interpretation of others. And so much for answer to the first reason of your first maine inference out of Scripture: *Kneeling is against the dignitie of a Communicant, because it is against the person of coheires with Christ.* *Self. 15.*

The second prooffe of the first Argument:

Sect. 36.

b Disp. 3. Arg.
pag. 12, &c.

SEcondly, *kneeling is against the dignitie of a Communicant*, because it debarrs him of the personall prerogatives of the Lords table: and those prerogatives (you say) be sociall admittance, and sociall enterainment at the Lords table. Now all that you dispute of this matter confusedlie, I may reduce to foure propositions: first, that a table of repast is necessarie in the Lords Supper. Secondly, that it is unlawfull not to partake with Christ in the prerogatives of his table. Thirdly, that sociall admittance, and enterainment, are personall liberties and prerogatives of the Lords table. Fourthly, that kneeling debarrs vs of this sociall admittance and enterainment.

Sect. 37.

For the first, that *a table of repast is necessarie*, you endeavour to prooue as well as you can; but I have answered all that you say concerning that point: chap. 5. sect. 12.

Sect. 38.

For the second, that *it is unlawfull not to partake with Christ in the prerogatives of his table*, I graunt; speaking of such prerogatives, as himselfe hath appointed for vs, and speaking of such prerogatives, as we can come by: for if we be letted from some of our liberties, and prerogatives, it is better to enjoy those which we may, then willingly yeeld to lose all of them together.

Sect. 39.

For the third, that *sociall admittance and enterainment are personall liberties and prerogatives of the Lords table*, I deny. For first, you meane by sociall admittance and enterainment such as is vsed amongst companions and friends at civill tables, but even at civill tables, sociall admittance and enterainment are either not to be called liberties of the table, since the table is made for man, and not man for it; or else such liberties, as are of perpetuall and necessary vse at tables: partly because many a time it falls out that one alone sitteth at table,

yea

yea when a great feast is prepared; partly also because where be many together, many times it is, that every man sits at the table of his owne charge, as in *Colledges*, in the *Innes* of Court, and Chancery, &c. So in that there wanteth society, in this wanteth entertainment. [Wherefore you should have called sociall admittance and enterteinment the prerogatives of invited guests, not of tables in generall.] Secondly, but let it be so, that *sociall admittance and enterteinment are prerogatives of civill tables*, are they therefore prerogatives of the Lords table? how doe you proue that? Namely, (c) by a principle in reason, that *what agrees to the generall as it is such, the same agreeth to each speciall comprehended under it*: so you apply what agrees to a table of repast in generall, that is to all civill tables, the same agrees to the table of the Lord. I answer, hereby you bewray your selfe, you discover some ignorance. That which agrees to all civill tables, doth it agree to tables in generall? Surely the generall comprehends both sacred and civill tables, which are the two kindes or specials of tables in generall. Therefore when you say so oft, that sociall admission and enterteinment agree to all tables in generall, (and you show this onely by their ordination in civill use) you doe forget or not consider that. Sacred tables are one sort comprehended vnder the generall. This is weake pleading your cause. Again you tell vs, that the civill table is not changed in the properties of it. To that I have answered in fit place, namely *Chap. 5. Consideration 2.* And for answer to your conceite of the necessitie of civill liberties at the Lords table, the whole 3. chap, properly, and plentifully serveth.

For the fourth and last, that *kneeling debarrs vs of this sociall admittance, and enterteinment*. I answer, first, such sociall admittance and enterteinment as is used at civill tables, is but a fantasie of your owne, and it is confuted manifestly there whither even now I sent you. Secondly, yet there is an honourable enterteinment of Commu-

nicians at the Lords table, but that standeth not in earthly fashions and complements. In what then? Beholds, first, it stands in coming to the Lords Supper at his owne kinde (d) invitation; he is pleased to send for them and call them. Secondly, in feeding vpon his owne delicacies, even (e) on himselfe; oh mercifull Iesus that givest thy selfe to be eaten of vs! greater honour can not bee had. Thirdly, in eating and drinking (f) in Christs presence. Fourthly, lastly, in feasting with his (g) owne most pleasant, and honourable welcome: and these be spirituall priviledges, and excellencies, which kneeling doth not debarre vs of. So I passe to the last prooffe of your first argument of collection.

d Mat. 22. 9.

Revcl. 19. 9.

e Ioh 6.

f Luk. 13. 26.

g Cantic. 5. 2.

The third and last prooffe of the first

Argument.

Sect. 41.

TThirdly, kneeling is against the dignity of a Communion. I say, because it is against the purpose of Christ; for his intention was to dignifie vs by sitting at table with him. This I finde you endeavouring to proove two wayes: first, you (b) say, that if Christ did not intend vs to sit with him like brothers there would follow many absurdities and inconveniences.

h Disp. pag. 23, 24.

Sect. 42.

1 *Aburd.* Then it followeth, that he shewes not the affection of a brother according to the nature of an honourable feast; for by the law and purpose of a feast, the person invited are to enjoy the rights and priviledges of a feast. Answer, the sacramentall feast is spirituall, and needes not the complements of a civill feast; to approue Christs loue to the Communicants: this absurditie is begged without prooffe.

Sect. 43.

2 *Aburd.* Then it followeth, that our Saviour shewes lesse respect to his brethren and coheirs, then a civill symposiarch to his ordinario guests. Answer, truly so he doth, (as you

you meane respect in externall fashions of (fasting,) in twenty things, more materiall for the most part then the gesture: but if you speake properly, Christ shewes not lesse respect to his guests, because he enterteines them not with outward fashions, which neither suite to the spirituall nature of his feast, nor to himselfe, who is invisible to vs and glorious. The respect is vnspcakable great and sweete, which he pleaseth spiritually to enterteine vs withall, standing in the points named before, sect. 45.

3. *Aburd.* Then it followeth, that he makes offer of the accomplished intertainment of a feast, and in the issue affords vs but a part thereof. Answer, you speake of such intertainment as is outward at civill feasts, and so it is idle beggerie, that Christ ever made any such offer.

4. *Aburd.* Then it followeth, that he prepares a table, and doth not use it to the whole service whereunto it is prepared. Answer, still it is begged, that sitting at the table is a service, whereunto the table necessarily serveth: besides why then doe you sit from the table to put an absurditie vpon Christ?

5. *Aburd.* (2.) Then it followeth, that he would cross the expectation of such, whom he inviteth contrary to the part of a frigidly invariant, and therefore he would not doe it: for the invariant is tyed to asseure the first expectation of the invited. Answer, It is begged after your manner, that expectation of outward intertainment in sitting at the Lords table is a just expectation as of a thing due vnto them which be guests, and Communicants: except the thing it selfe be first prooved due, the expectation thereof cannot be justified: you take a strange course to prooue it is Christs will, you should be dignified by sitting at table, because it pleaseth you to looke for it.

6. *Aburd.* Then it followeth, that (k) he would faile to use a ready meanes to assure vs of our comership with him. Answer, but this (if it deserue any answer) is to be answered in the next chapter.

Now

Scit. 48.

Now I would request the reader to referre the first five absurdities back (to chap. 5. Considerat. 4.) and consider (besides that which is there plentifully observed) whether they also do not vnavoidably bring in, the necessitie of all requisites, whatsoever of civill feasts, that I may truly say, there was never any man argued more absurdly. And forasmuch as the said five objected absurdities be grounded in the supposed necessitie of the civill table-gesture, the said chap. 5. serveth for full confutation of the all. And so much for one of your waies of showing that Christ intended to honouze by the gesture of sitting.

Scit. 49.

1 Manuscrip.
ch. 6.

Again, you shew in this manner: *Christ (1) aimed at this as a maine end in the institution of this Sacrament, to expresse the high dignitie, and favour he vouchsafeth vs, in admitting vs to be guests at his table, and even to sit at table with him, Luke. 22. 27, 30.* I answer the place quoted is impertinently alledged. Christ speaking therein (m) not

m Calvin makes
Luk. 22. ver. 24,
27. the same history
with Mat.
20. 24. Mark.
10. 41. and ban-
dles it not in
that place,
the Evangelist
doth record it.
Therefore Cal-
vin is far from
your minde.
n See my table,
ch. 3. sect

upon the occasion of his sitting with his Disciples at Supper; (though then they were together as it is likely at the (n) Passeover) but vpon occasion of their strife, *which of them should be greatest*: he perswades them to humilitie, that they should not clime one above another, but rather that they should be as servants to one another, as servitors at the table. This he perswades vnto them by two arguments. First, by his owne example, for he though their master & lord, yet was pleased as it were to wait vpon them, Verse. 27. Secondly, by the common glory which he did in heaven appoint vnto them. They that were here as servitors and vnderlings, *should sit at table with him in his kingdome.* verse. 28. 29. 30. I thinke cyther Christ doth not speake of sitting, as it is contradictinguiſhed to other gestures, but onely of the place of sitting that the cheefest and vppermost seates should not be affected; or if Christ do speake of sitting as contradictinguiſhed to other gestures, it is for the forbearing of it rather then vsing, as if he should say, It is enough for you to be as attenders and waiters, when I
your

your master am such. Again, you may well be content to release this outward honour of sitting here; since it is enough for you, that you shal sit in heavenly glory hereafter. Whereby we may obserue that in supper time (and for supper-sake, according to the force of your reasoning) he presseth, & preferreth gestures of humility, and attendance, before sitting.

And that it may better appeare, that it was not the purpose and intent of our Saviour to honour vs in the Sacrament by the gesture of sitting, let vs consider. First, when Christ sate at table with his Disciples at Pasco-ver (euen then as it is likely) he schooled them for looking at honour in the outward sitting at table: (o) *hee that is chiefe among you, let him be as he that doth serue: I (p) my selfe am among you as he that serueth.*

Self. 50.

o Luk 12. 26.
p Verie 27.

Secondly, if the posture of the body be intended an honour vnto vs, then Christ condemnes them which stand at table as crossing his intention to honour them; when himselfe about the time of the Supper speakes of standing, as the gesture of one that humly waiteth.

Self. 51.

Thirdly, if externall honour be intended vs in Gods worship, in respect of whom is it intended? You meane partly in respect of men, and so you reach (q) plainly, if I do not misinterpret, and then may we seeke for honour from men, contrarie to our Saviour Christ, *John 8. 50.* Moreover the Scripture forbidding vs to seeke honour to our selues, forbids such seeking as either excludes Gods honour, or at least is not altogether referred, and subordinated thereto: but your externall honour as coheires, (I speake to the Disputer) is incompatible with expresse seeking Gods glorie: because you haue said, the service of God the Father, and behaviour as a guest to Christ at his table, be actions incompatible: but you should remember the (r) Apostle, *whether you eat or drinke (yea it civilly, much more sacramentally,) do all to the glory of God.*

Self. 52.

q Disput. is for externall honour from men, when he saith, Doe the elements deserue such regard, as to bee set vpon a table, and do not the guests deserue to bee set at a table. p. 29 The (desert) of your guests to sit, is much indeede! but surely, because the elements be set on a table cloth, you would not presse the necessitie in

standing of a foot-cloth, or in sitting of cushions. (r) 1 Cor. 10. 31.

Fourthly,

Self. 53.

f Mat. 8. 11.

Luk 22. 30.

Ephes. 2. 6.

Revel 3. 21.

Self. 54.

Fourthly, when Christ speaks of honourable sitting, he speaks of sitting in a myſticall or metaphoricall ſenſe, (as is evident) in the Scripture and never ſpeakes of the honour of bodily ſitting in religious ordinances in all the new Teſtament.

t Luk. 7. 37.

Fifthly, when Christ admits vs to the throne of grace in our poore prayers, is it not his intent to expreſſe his high dignitie and favour vouchſafed vnto vs? who can doubt of this? Nay was not *Mary Magdalens* (v) pra-
tiſe in waſhing, wiping, kiſſing, anointing the very feete of Christ, her glorie, and crowne? how then can knee-
ling crosse the purpose of Christ in doing vs honour, when one main end of the institution of prayer (where-
unto you graunt, kneeling well agreeeth) is to expreſſe the high dignitie and favour he vouchſafeth vs, in ad-
mitting vs to be ſuiters at his mercie ſeate; yea to con-
feſſe with him moſt ſweetly and (in ſome ſort) famili-
arly vouchſafing both to hold out the golden ſcepter of admittance to vs and alſo to commune with vs ſpi-
ritually as a man talketh with his friend face to face.

Self. 55.

Sixthly, and laſtly, ſuppoſe Christ intended to honour vs in the Sacrament by the geſture, yet ſo long as that honour is but an appendice or accident to our ſpiritual honour, the Sacrament it ſelfe (no doubt) is not to be reſuſed therefore; becauſe we cannot enjoy the ſaid outward honour ſometimes as we doe deſire: actions of dutie may be ſuſpended vpon vs vpon reſpect of greater duties befalling: how much more an outward expreſſion of our owne perſonall dignitie, and honour? ſo much for your firſt inaine argument of collection.

CHAP. 7.

Self. 1.

SEcondly, we proceed to another argument of collection or inference out of Scripture, and it is this: *That kneeling accords not with the diſpoſition of heart, which is required in the act of receiving.*

Now

Now this is declared by three things: first, *kneeling distracts our thoughts in receiving, and hinders meditation.* Secondly, *It is contrarie to faith, and thankfulness, which be required in the act of receiving.* Thirdly, *it is an hinderance of assurance and joy, most fit, and necessarie at that time.* I will examine them all apart by themselves, with as much indifferency, and integrity as I can, and leaue the judgement to the reader.

Object. 1. *Kneeling in the act of receiuing is said to distract our thoughts, and hinder meditation, and so cannot accord with the disposition of heart required.*

First, *kneeling* (saith the Disputer) *distracts, and hinders the meditation of the Communicants;* but how doth this appeare? No prooffe is to be found, but bould affirmations without ground of the word, according to the conceits of his owne vnderstanding: but let him speake his mind; *kneeling* (saith he) *if it can be performed with the meditation of Christs death in the Sacrament, is either performed as a worship to God, or else as a veneration of the elements.* And whether of these waies it be considered, if it can be performed with meditation, that must be done either joyntly, or apart, and successu-ly. But (saith he) *kneeling either as a worship of God, or as veneration of the elements cannot be joyned with meditation of Christs death in the Sacrament; and it may not be vsed apart or successufully without distraction, and sinne.* To this purpose you speake, now we expect you should teach vs the truth of these things particularly.

First, I say, that kneeling in the Sacrament is vsed as a worship of God, and may be joyned with the meditation of Christs death, what say you to the contrary?

Forsooth,

Secl. 2.

a Disp. pag. 14.
&c 10.

Secl. 3.

Forsooth, worship to God, and receiving Christ preached to vs in the elements, are two such opposite employments, that the one cannot but frustrate the other. Can we without distraction employ our selues vpon different objects at the same time? Can

b You vse very learned and reuerend termes!

we banquet with the second person, and yet intertaine holy important (b) negotiation with the first? are not these incompatible? Answer, surely no; for like as you cannot rightly looke vp to God the Father in worshipping without relation to Christ: so you cannot rightly looke vpon Christ your Redeemer in receiving, without relation of God the Father: neither is it true, that they be as diuerse objects vnto vs; for like as we discern the light of the Sunne vpon the body of the Moone, when the Sunne it selfe is not in mediately seene: so we behold God the Father, by the beames of his mercy, by the light of his glory in the (c) face of Christ, when else we cannot immediately looke vp vnto him; and like as in beholding the body of the Moone, we may praise and magnifie the excellent Sunne, from which its light shining in the midst of darknesse doth originally descend vpon vs: so in the face and person of Christ in whom our minds and senses be delighted, we worship God the Father of lights, from whom every (d) good and perfect gift (even in the Sacrament tendered) cometh downe vnto vs: but let it be that they be diuers objects, cannot the eye looke vpon diuerse objects together? any thing which is transparent betwixt vs and the Sunne we see, and also the Sun it selfe, nay many things situate one off from another in respect of vs we can behold, (as namely severall stars) *uno intuitu* but faith the eye of the soule can much more looke vpon God and Christ together in one act, considering that Christ is the *medium*, or meane, (e) by whom our sight passeth vnto God him selfe; yea (f) that Christ is in the Father, and the Father is also in him. Nay I will go further; we may be employed in severall corporall actions (as at least in eating & talking) at the same time; and why then should it be impossible by spirituall eating

c 2. Cor. 4:6

d 1. Iam. 1:17

e 1. Ioh. 1:3

f Chap. 14: ver:

11.

ing we feede on Christ, and by praier to conferre with him at the same time? Meditation of Christ, (g) and hearing of the word will stand together, that is meditation will stand with Gods speaking vnto vs, and why then should not meditation of Christ stand with our speaking vnto him againe? especially (which must be observed) when the selfe same matter of meditation is also the very matter of praier.

A certain reformed common praier-book requires reading of scripture in the time of receiving according to your selues often vse.

And for worship without praier, it is still more evident, that it may bee joyaed with meditation in the Sacrament: for whereas the Christian soule is taken vp with deep and serious meditations of Christs sufferings, of the vnmeasurable loue of God and Christ in working her redemption out of eternall mischiefe; of the blessed inheritance she for ever possesseth contrarie to desert, beyond expectation, behold now in these contemplations ravished, she worshippeth or adoreth before the maiestie of her God, (from whose grace she deriueth all her comfort) in Iesus Christ. And cruelly this is so farre from being impossible, that there is nothing either more possible, or more obvious. And so I passe from the first particular way whereof you put case.

Self. 44.

Secondly, I say, that kneeling in the Sacrament is vsed as a worship of God successiuelly vnto the (b) meditation of Christs death; what haue you to say against this? heere you tell vs, that by this means we shall be pulled off from the businesse, which Christ inioynes vs in these wordes, do this in remembrance of me; we shall not bestow the whole strength of our thoughts on that whereupon they ought to be employed, whereas we ought to be so absolutely possessed herewith, as we should not bestow and entertaine our selves for the present in any thing else. Answer, indeed if wee went about to bring an action into the Sacrament, that was severed from the Sacramentall employment, that which here you say were more likely to fasten vpon vs: but you might know, that all the worship which kneeling (as we teach) importeth in the Sacrament, is vsed

Self. 46.

h I meane here or meeke meditation else worship or kneeling excludes not the thoughts of Christs death, as is shewed in the former section.

for

for the Sacrament-sake; partly to further our comfort and happinesse in receiving; and partly to expresse some part of dutie to our heavenly father, when he pleaseth (as it were) to seale and deliver the charter of our redemption vnto vs: we speake of no worship but onely that shall be vsed in reference to the Supper, the thoughts of the Communicant being ever kept close to that matter, which the said Supper directly presenteth vnto him to consider.

Self. 5.

Thirdly, what if I say, (for disputation sake to dispute with the Disputer) that kneeling in the Sacrament is a veneration of the elements; how are the thoughts of Communicants distracted thereby? (*Alas, say you*) how can we thinke on Christs death, and yet entertaine thoughts of the reverent estimation of the visible elements? Answer, I perceiue you allow no thoughts of reverence toward the consecrated creatures in the Supper, toward water in baptism; toward the audible word in the exercises thereof; you can thinke no thoughts of reverence toward these without distracting your thoughts of insensible and spirituall things to bee meditated in those ordinances. I must tell you that this Divinity is grosse, and not to be controverted in the Church of Christ; worthy it is which all men should explode, and conculcate for the reverence of holy things. Are these outward elements set apart to holie vse by Christs ordinance? haue they a sacramental virtue to doe vs a world of behoofe, if they be rightly vsed? are they the ground and occasion of heauenlie thoughts and joyes? are they the matter wherein the very worship of the God of heaven to the end of the world in his Church partly consisteth? and ought you not (in the time of their vse) to beare thoughts of reverence and estimation vnto them? verily without such thoughts you shall neuer be able to make a comfortable vse of them. Doth God who (*s*) bids vs to reverence his Sanctuary, meane, that we must not reverence it at any time, when we be employed in holy duties within it, lest our thoughts

i Levit. 19, 30;

thoughts should be pulled off from the care of them? that were as much as to esteeme our friend alwayes, but when we vse him, lest our mindes should be taken from the businesse wherein he is vsfull to vs: but I would be loth by reasons and arguments to refute such an idle & witles conceipt, and yet I will not say, that kneeling is vsed in the Sacrament directly for veneration of the elements: if I did say so, or any body else, loe, how worthily this Disputer would reprocue that opinion! I wisheverie good cause better defended. And somuch for the first way, whereby is shewed, that kneeling accords not with the disposition of heart required in the act of receiving.

Object. 2. Kneeling accords not with that disposition of heart, required in the act of receiving, which is of dutie, namely, faith, and thankfulnessse.

SEcondly, (saith the (k) Abridgement) *the disposition of Self. 6. heart, required in receiving is specially faith and thankfulnessse, and these are much better expressed by standing, then by kneeling.* I answere, first by this speech, you contradict your owne selues in another place; for whereas here you except against kneeling, because it agrees not with the sacramentall imployment, which is an act or disposition of thankfulnessse: elsewhere (to avoid an objection for kneeling) you (h) say, *the said imployment is not properly an act of thanksgiving, but of faith.* If you can reconcile these things, it is because you see more then I doe. Again in this speech of yours, you vse two termes, which are of a doubtfull vnderstanding, namely, [*Better, and standing*] but except by [*better*] expressed by standing, you meane [*onely well*] expressed by standing, excluding kneeling from expressing faith and

m Repl. finds
fault that Bp.
Mo. turned
standing
(which word
the Abidge. v.
seth) into sit-
ting. Repl. par-
tic pag 41.

thankfulness well as all; you speake not to purpose
for what faith and thankfulness be expressed by stan-
ding better then by kneeling, it hurts not the cause of
kneeling so long as by kneeling they may be expressed
positively well. In like manner why doe you say, *standing*
and *thankfulness* be expressed by *standing* (m) rather then by
sitting? Is it your purpose to exclude sitting, or at least
(for expression of faith and thankfulness) to preferre
standing before it? There is a mysterie in your argu-
ments, whereof one sometimes magnifies sitting, and
standing comes in vpon bare necessitie; another mag-
nifies standing, and sitting comes in vpon bare neces-
sitie, like a lame man not able to stirre without a
crutch.

Self. 7.

Secondly, but to passe these things, and taking your
meaning to be as it ought to be, that *faith and thank-
fulness* are well expressed by *standing*, or *sitting*, and not by
kneeling. I answer to the matter it selfe. And it is strange
to me, that faith and thankfulness should be so expres-
sed by standing and sitting, and so excluded or hindered
by kneeling. But the Replier further teacheth vs what
is your meaning. *Kneeling* (saith (n) he.) being an apt
solemn expression of humilitie in particular both for that mo-
ment hinder, or exclude an apt solemn expression of faith,
and thankfulness, as words solemnly, and professedly ex-
pressing humilitie, doe for that moment hinder the same man
from expressing by words his faithfull, and cheerefull thank-
sgiving. Now I will anatomize the secrets of this lear-
ning as I am able.

Self. 8.

do. q. 10. 11. 12.

First, you take for granted, that an apt and solemne
expression of faith and thankfulness severed from such
an expression as is of humilitie, is required in the act of
receiving; and this is but begged of you without rea-
son: for if our Saviour Christ did sit at Supper, it is
hard for you to shew, that he vsed sitting for expression
of faith and thankfulness, as it were opposing, and pro-
fessedly confessing against an expression of lowliness:

many

many things you would make him and his Apostles to
 expresse by sitting. They sate (you say) to expresse their
 coherence; they sate to expresse their faith and thank-
 fulnesse; and many things more; which will afterward
 further appeare: but the same are evidently devised of
 your selues, and there is no prooue of them to bee found
 in the new Testament. I know not but the purpose of
 the Sacrament is for expression of humilitie as well as
 faith and thankfulnesse; it having outward resemblance
 of the most lamentable object, that ever man set his eyes
 on, the Lord of glorie his ignominious and cruell put-
 ting to death, specially when the receivers wickednesse
 was the cause of it. In the Paschever they (s) had bitter
 hearbs; and (p) made confession of their sinnes, and it
 is (q) foretold that the people of God should (r) *look*
upon Christ whom they pierced, and mourne for him. Yea
 Christ himselfe expressed and taught to expresse much
 humilitie, even at Supper-time: therefore I finde no ne-
 cessitie of an apt solemne expression of faith and thank-
 fulnesse severed from an expression of humilitie, in the
 time and act of receiving. But what doe we contest a-
 bout the opposing of thankfulnesse and humility, when
 indeede an expression of humilitie in this case is an ex-
 pression of thankfulnesse, as I shall shew by and by: and
 if it were not, yet all dispositions, (I speake in your
 owne words) which are required vnto right recei-
 ving, cannot distinctly and solemnly be expressed at
 the same time, by outward gestures, except we could
 vse diuerse gestures together: therefore this varietie of
 inward dispositions giues an outward libertie of the
 gesture, so it accord vnto any principall one of
 them.

Secondly, two things you assume: first, that *stan-* *Self. 9.*
ding and sitting bee apt, solemne expressions of faith and
thankfulness. Secondly, that *kneeling is not such an ex-*
pression. For the former, how prooue you, that sitting is
 an expression of faith and thankfulnesse: beholde you

o Exod. 12. 8.
 p 2 Chron. 30.
 12.
 q Zecha. 12. 10.
 Revel. 1. 7. ac-
 cording to Mr.
 Bright.
 r Where is it
 possible to look
 vpon Christ
 pierced, more
 liuely, then in
 the Lords Sup-
 per?
 * Repl. partie.
 to Bp. Mart. pa.
 69.

say not one word. It sermes vpon the fifth of *Novemb.* and like extraordinarie dayes, and times of thanksgiving, you doe Judge sitting to be the fittest gesture to expresse faith and thankfulness: but one prooffe for sitting would have done well. Let vs passe to standing: how doe you proove that standing is the fittest gesture

f. Abbridg p. 67.

1 Repl. partic.

in B. Adv. p. 43.

to expresse faith and thankfulness? You deliver (S) onely one place of Scripture, namely, 1 *Kings*. 8. 54. and to that place, as if it were vnanswerable, you (t) stand vpon it, that you are not answered. And I answer you thus, that the reason of *Solomons* standing was to blesse the congregation of *Israel*; which blessing is divided into thanksgiving, verse 56. petition, vers. 57, 58, 59, 60. and exhortation, verse 61. and hee stood vp in this blessing, that all the people might heare him, to whom he spake (as he had need) with a loud voice, verse 55. Now I commend to your considerations first, that standing was not vsed by *Solomon*, because of thanksgiving vnto God, but because of audible speaking to the people, and blessing of them. Secondly, this place will not commend standing in thanksgiving as the fittest gesture, but then also that it is much more fit in petition, (farre fitter then kneeling even in petition) foure to one.

Thirdly, in *Solomons* long prayer which he made vpon his knees, 1 *Chrou*. 6. 13. hee vsed more words of thanksgiving, then he did at this time; as 1 *Kings*. 8. 23, 24. and yet I say hee kneeled vpon his knees: and more examples I shall adde to it by and by. Verily this is poore doing, when all your strength lies wholly on such a place. But what needes all this? I am content to helpe you to better proofes for the fitnessse of standing, to expresse faith and thankfulness, vpon occasion, as is likewise for the fitnessse of other gestures. Such as you may see, (*Page*. 1. *Cap*. 1. *Self*. 10.) But that standing in it selfes for expressing of faith and thankfulness should be opposed to a gesture of humilitie and reverence

reuerence

rence, I see no reason at all. Certaine it is, that standing at meate is as well a gesture of humilitie as of faith, and thankfullnesse, yea, and out of meate is a gesture, and ever hath becne of attendance, and duty, yea, in worship and praier it is also such; for so you (w) say, *that standing is a gesture of the same kind with kneeling, so to expresse reverence, and humilitie towards God; and therefore standing is not, sitting is not the onely aptest expression of faith and thankfullnesse.*

w Manuscript.
aka.

For the latter, that kneeling is not a fit solemn expression of faith and thankfullnesse, how is that shewed? Surely by no proofe; but onely the authoritie of your saying. Attend therefore to me and I will shew you the contrary. Did not the Samaritan aply, and solemnly, expresse his faith, and thankfullnesse, when being healed of his leprosie, (a) he fell downe on his face at the feet of Christ, giving him thanks? Did not the Centurion aply, and solemnly, expresse his faith and thankfullnesse by his humble acknowledgement (b) of his unworthinesse? Surely Christ doth testify that he expressed by that humble carriage an abundance of faith, when he saies upon occasion of that expression, *he found not so great faith in Israel.* (c) I will not alledge, *Mat. 23. 12. 13.* Because there is (a) opposed, *Mat. 7. 9.* In this the glorified creatures are said to stand in thanksgiving; as in the other they are said to fall downe: yet by your favour those places do reach vnto what both standing and kneeling are lawfull gestures, and fit to expresse faith and thanksgiving. But I will adde, *Psa. 95.* Where we be provoked to *kneele downe before the Lord our maker*, thereby to expresse faith and thanksgiving: look vpon the Psalm and iudge. Nay the illustration which you vie doo condemnes you in this point; for who doth not know that the same word may be an expression of humilitie, and thanksgiving (e) both? And inasmuch as your selves confesse humilitie of the soule, will stand with faith and thankfullnesse, why should not also humilitie

Self. 10.

x Luky.

y Mat. 8. vers. 1, 10.

z Repl. partic. to B. 2. p. 43.
a See Harmon. conf. Bobert. sect. 14. there the godly confesse themselves to kneele and yet profess faith and thankfullnesse.
* Why then do the Scotchmen say, that kneeling is no more then a shew of colour of humilitie. Perab. militie. *Asim. pag. 501.*

militie of the body? Specially when with God there is no respect of inward and outward, as there is with vs. All is outward to him, as the carriage of the soules of others is inward to vs, because we be not able to looke into them. *Yet (c) we are not able to looke into them.*

Soll. 11.
b as before.

(a) But the Replyer (b) speaketh againe: *he deny not (saith he) humiliation in prayer, neither in petition, nor thanksgiving; but the outward actings of thankfullnesse, in such a busynesse, whether prayer for that moment hath no place in of another nature.*

c 1 K. 8. 54.

Answer, this shift you might verie ill make, if you consider, that your only Scripture (c) quoted for prooffe, this standing is the surest gesture for expression of faith and thankfullnesse, is of an example, describing not a bare outward actings of thankfullnesse, but thanksgiving by voice in prayer. Secondly, this shift satisfies not, for the question is this, whether kneeling be a fit gesture solemnly to expresse faith and thankfullnesse? Not whether kneeling be a fit gesture in prayer? For if it be fit to expresse faith and thankfullnesse, it serves my turne, whether there be prayer, or no prayer. And yet in that respect if you except against my former prooffes, (which notwithstanding are full to the purpose) I will bring you forth duob shoves of bowing the body, where was no prayer to expresse faith and thankfullnesse: When (d) all the people saw the glaudie pillar, (e) they worshiped even unto his tear downe, exprelling their faith and thankfullnesse. *Israel (worshipped, Heb. 11. 21. or) bowed himselfe upon the beds head, Gen. 47. 31. exprelling his faith, and thankfullnesse.* And in these examples there was no prayer: so that if you would in receiving have an outward actings of thankfullnesse, is it possible you should exclude an humble gesture? Norwithstanding, it can by no meanes be liked, that in the act of eating the Supper, you say, there is no place for prayer. What? Not in the midst of so many sweet thoughts of Gods love, meditation of our both unworthinesse

and

d Exod. 33. 10.
e Whether they bowed the body, or bended the knee, makes no matter in our case, so long as bowing of the body is an apt & solemn expression of humilitie.

and wellfare? Is there no place for any branch of asking or thanking to be allowed? No room for one poore ejaculation? It is faire otherwise, with your good leave, prayer intermineth it selfe with every ordinance whatsoever, and consequently with the Lords Supper. You shall undertake a rask too hard for you to proove the contrary, either in this, or in the rest. And for this verely sometimes it will have place, which I say not in respect of the weake onely, whose hearts will be carried vnto God in desire, when sense is wanting to them, but of the most faithfull communicants, who by this occasion of the Supper, will be sweetly raised with the ravishment of Christ loue, according to that renour: *Come Lord Iesus*. I cannot therefore find in my heart to refuse kneeling for this cause alledged, as if it were not a fit gesture to expresse the dutie of faith or of thankfulness. And so much for the second way whereby is shewed, that kneeling accords not with the disposition of heart required in the act of receiving.

Obiect. 3. *Kneeling accords not with that disposition of heart required in the act of receiving, which is of comfort, namely assurance, and ioyfullnesse.*

THirdly, (say you) kneeling accords not with that comfort which ought to possesse the hearts of Communicants at the Lords table. That comfort stands partly in assurance, and partly in ioyfullnesse, which is reioysing. First for assurance, and thereof the Disputer most foolishly argueth, for to proove that kneeling crosseth the assuring vnto vs of our coheirship with Christ, he giues vs three me diums or reasons. *First*, (F) *It diuorces our hearts as an approbation of*

Scilicet. 12.

f Disput. pag. 12.

19.

and in the Lord's table. Therefore in English and in Latin
 an of our own opinion. I have well said on this point: 10
 First, I deny the antecedent, and thus you endea-
 vour to prove it: kneeling say you, is an act of inferi-
 oritie, subjection, extraordinary abatement, and there-
 fore it cannot but direct the heart to an apprehension of
 dis fellowship with Christ: but I shew unto you an holy
 Communion and fellowship with Christ in case of inferi-
 oritie: it is your grosse mistaking to thinke, that fel-
 lowship and societie necessarily imports equality: who
 knowe better than the King and a welthe man may bee
 fellowlike and sociable, and yet retainne some unequallitie
 But, secondly, since you place dis fellowship in inferi-
 oritie and subjection: I deny your allation: that because
 kneeling directs our hearts to an apprehension of our inferiority
 to Christ, therefore it trieth the assuring nature of our beliefe
 say: this is an argument of weak learning, faith it selfe
 directs our hearts to an apprehension of our subjection
 to Christ, therefore belike faith hinders our assurance
 vnto vs: prayer directs our hearts to an apprehension of
 our subjection to Christ, therefore belike prayer hinders
 our assurance vnto vs. The glorified Saints professe
 by falling downe their subjection to Christ, therefore
 belike their falling downe before him hinders the assu-
 rance of their conuership vnto them. But this conceipt
 is not worth of answering: yet it pleaseth you by a si-
 militude to set a little counterfet lustre vpon it. As
 that I say you: which maner is to auerue that I am sick,
 will not suffer any persuasion to growe in me, of my being in
 health, for the present: so what directs me to apprehend, that
 I am dis fellowship from sitting with Christ in glory: the same
 will not suffer me to be persuaded that I am intimate with him
 of the said glory. Which comparison makes kneeling
 (needs) to mind vs of our spiritual sicknesse: where-
 as that gesture was Gods ordinance to be used, before
 sickness came into the world: whereas a Christian is
 neuer moved to conceiue, he is in better health, when
 when

when he doth most of all rightly and religiously use it; whereas the glorified Saints are never moved by using of it to conceive, that they are not both in present and perfect health. You presume therefore in the *Apostols* or latter part of your comparison, a most palpable vntruth and error; namely that kneeling directs vs to apprehend debailement from societie with Christ, that is, to apprehend we be for the present using of it, in the state of damnation; for what else is it to be barred from communion with Christ? But because you meane by societie, societie of equals, (for such is your spirit; that there is no other societie with you) I certifie you that so your comparison hangs not together: for to apprehend I am debaile of such societie, is not like as to apprehend my selfe to be sicke; neither doth my being debaile of such societie hinder me of being persuaded, that I am coheire with Christ. And this is your first reason, that kneeling is against assurance.

Secondly, (2) *Kneeling directs our hearts from being employed on that subiect, the mediation wherof is cruipt vs for the nourishing of our faith, therefore it crosses assurance of our coheirship.* The Antecedent is false, and sufficiently refuted before, Sect. 3.

Thirdly, *Kneeling (b) crosses that, which is a worthy means to feede in vs the assurance of our coheirship; and what's that I pray? why forsooth it crosses the carrying of our selues in the person of guests and coheires with Christ as but table.* O, by no means Sir: for the person of guests I haue spoken enough, Chap. 5. and for the person of coheires enough is said, Chap. 6. and thither I referre you, lest I should offend in answering such childish trifling about the same things againe, as oft as you giue occasion.

Fourthly, I may adde to these reasons another of the same reasoner, who (i) elsewhere thus disputes: *Thou Supper of the Lord is instituted to feede vs as the way to our coheirship: now the personall liberties of a table be*

so many branches, and classes of our said evidence, therefore take away the liberty of a table-gesture, and our evidence will be shortened and maimed. But it is false and idle to say that the personall liberties of a civill table are as branches and clauses of our evidence, in the Sacrament sealed vnto vs. And this folly hath beene discovered fully in its owne place, namely in the argument of a table-gesture, Chap. 5. And these are the worthy reasons, which are vsed to prooue, that kneeling crosseth our assurance in the act of receiving. Now to answer them all together more perfectly, let vs heare the Replier speaking. *It is true* (saith (k) he) *that neither humilitie, (nor an (l) expression of humilitie) doth hinder the assurance of faith.* And this is a truth so cleere and evident, that it needeth not to feare a wiser aduersarie then the Disputant.

k. Repl. partic.
to Bp. Mort.
pag. 42.

l This also in
effect hee yeel-
deth. See the
place.

Self, 16.

m Abridg p. 61.

n Disp. pag. 72.

Now I will passe from the matter of assurance to the point of rejoycing, and of this the Ministers speake in this wise. *The heart* (saith the (m) Abridgement) *ought to be affected with a cheerefulness, which is not so well expressed by kneeling, as by other gestures.* Also the Disputant in effect (n) saith, that *kneeling is repugnant to the rejoycing required in the Lords Supper.* Now that I may handle this controversie both in few words: and for best instruction of the Reader. It is to be confessed as a truth, which I thinke never any good man denied, that joy doth well accord with the Supper, and is a fit and sweete disposition of the heart of every godly Communicant, & this joy our leurgie (as you (o) truly say) requirerth of the which come to the Lords table, by appointing the Minister to raise up their hearts in comfort and joy, by reading (p) certaine comfortable places of Scripture, before they doe receive: so this inward joy is no controversie betwixt vs: but the difference standeth in two points: first, whether the inward joy is to be expressed outwardly in the gesture. Secondly, if it must be so, whether standing and sitting be fitting gestures for expression of joy, and not kneeling.

o Manuscrip.
ch. 6.

p Mat. 17. 18.

Ioh. 3. 16.

1 Tim. 1. 19.

1 Ioh. 2. 1. 2.

For

For the former, that joy is outwardly to be expressed *5. 17.*
in the Lords Supper you (7) endeavour to proue by 2.
Chron. 30. 21, 23, 25, 26. where the people of Israel are
said to *reioyce in eating the sacrifice of the Lords Passover,*
and this place you mention for prouing outward joy re-
quisite in the Sacrament, or else it is quoted to small
purpose; and besides indeede it doth speake of outward
joy, as evidently appeareth. I answer vnto it thus. The
Israelites joy in eating the Passover was either shewed
in the act of eating and drinking, or in the solemnity of
the festiual time: if it was shewed in the solemnity of
their feast time, it serveth nothing to the prouing of
outward joy in the act of ouereating & drinking; and that
it was so, appears by the storie (we thinke) plainly
enough in 2 *Chron. 30.* the phrases whereof bee these:
They kept the feast of unleavened bread seven dayes with great
gladnesse; verse 21. *They kept also other seven dayes with*
gladnesse; verse 23. *All the congregation of Iudah, with the*
Priests, Levites, and all that came out of Israel, reioyced;
verse 25. *So there was great joy in Ierusalem;* verse 26. And
so in other places, where the Lord requires the people
to reioyce, (as in the feast of *weeks. Deut. 16. 11.* *Fest of*
Tabernacles; *vers. 14, 15, &c.*) it is plainly meant of
outward joy in the solemnizing of the feasts, and not so
much of the time and instant of their eating, and drink-
ing. But let it be, that there outward joy was shewed in
the act of eating and drinking: what followeth thereof
out of doubt it followeth, that those speeches of great
meant, but only inward cheerefulness of heart. Also you alledge
Ans. Hannah wept, and ate not, because she wept of unbelief and discontentment;
besides depth of griefe would not suffer her to taste of meate, (as oft it happeneth)
else griefe should not haue kept her backe; also her expressing grieving and vexing
argued her heart void of all inward joy at that time, therefore she did not eat. Last-
ly, from her outward weeping you can inferre the necessitie of no contrary carriage
outwardly, (for then you would inferre laughing) onely a middle composed coun-
tenance was needfull, which might stand within the inward joy of her heart: and
such a countenance will agree to all maine gestures of the body, as every one knoweth.
Also you alledge *Deut. 27. 7.* which cannot be shewed to be meant of outward joy. If
it be, the same answer serues vnto it, which is made vnto 2 *Chron. 30.*

gladnesse,

¶ 11. gladnesse, verse 21. great joy, verse 26. could not be v-
 led, except they both talked and laughed together: for
 who could say that seeth a companie of men eate toge-
 ther, that there is joy and gladnesse among them, if they
 neither talke nor laugh, but onely eate and drinke. And
 if I should grant, that they talked and laughed together
 in the act of eating their Passeeover, and other sacrifices,
 yet kneeling (if it be no gesture of joy) in the Sacrament
 of the Lords Supper would be now no more condemned
 thereby, then a demure countenance joyned with silence.
 And I thinke their outward joy in holy worship, or in re-
 lation thereto might be permitted, yea commanded vn-
 to them, as was other pompe of their outward ceremo-
 nies, being indeed typical of our spirituall joy in this
 Sacrament, and some other services of the Gospell: but
 he that therefore would goe about to maintaine an
 outward joy, in Gods worship now, answerable to their
 outward joy in their sacrifices and feasts will set on foote
 many libertie much more troublesome then he is aware
 of: but in this thing I suppose you will not strue, onely
 I will adde this note, that the new Testament (which
 teacheth that God will now be served in spirit and truth,
 and consequently with inward joy) doth in no place re-
 quire, that joy should be exprest by the bodily gesture:
 and so much for the generall.

¶ 12. Now supposing that a certaine rejoycing is required to
 be exprest externally, who ever gave sitting that char-
 ter, to be an expression of joy? who ever denied vnto
 kneeling to be a gesture fit, and agreeable to an occasion
 and disposition of joy? Sure I am in both these, you say
 meete nothing (which I can finde) for prooffe, onely as
 you be wont, you give vs to vnderstand, what is your o-
 pinion. A little therefore will serue the turne for confuta-
 tion of it.

¶ 13. First, make it appeare vnto vs, that our Saviour Christ
 and his Apostles did refuse to kneele, because kneeling
 is not a fit expression of joy, or that they did sit, because
 sitting

sitting is a fit expression of joy, then good reason wee should yeeld the cause: but it this can never be shewed, you must giue vñ leave to rest vnbound, when Christ himselfe doth not binde vs.

Secondly, how can it be shewed in reason that sitting *Self. 20.* is an expression or signification of joy, which imports it not (even at meate) but so farre forth as the tongue or countenance speaketh.

Thirdly, sitting and standing be vñe as much as knee- *Self. 21.* ling in actions and exercise of mourning, as, *Iudg. 20. 26. Nehem. 1. 4. 9. 4. Ebb. 4. 1. Luk. 19. 41. 23. 28. &c.*

Fourthly, consider a right of kneeling, that it is not *Self. 22.* in it selfe a gesture of mourning, but a gesture of humility: now humilitie and joy do very well stand together; you may not divide the in your heart, & then no doubt they be not incompatible in the outward expression.

Fifthly, suppose there were some little resemblance of *Self. 23.* sorrow in kneeling, yet it were not vnlawfull therefore. In the Pascheover they *(r) made confession of their sins, & re- 2 Chron 30. vers. 21. 22.* joyed both. So that though they made themselves merry, yet their mirth excluded not the sense and meditation of their sins, which were matter of spirituall sorrow and bitterness; as their herbes were matter of outward bitterness as it were some sowre sauce with their meat, yea our Saviour himselfe (by telling his Apostles, *one of you shall betray me*) of purpose in the Supper-time, where in yet they were bound to rejoyce, proposed and ministered matter of griefe, and great griefe vnto them. So that in the Sacrament there is no doubt a lawfull vse of sorrowfull sence of our sinnes: but that is not to take joy away, or to exceed it in measure, but to make it more, being indeed a singular meane to amplify and enlarge it.

Sixthly, if you will stand vpon an expression of ioy, *Self. 24.* there is great reason you should stand *(1)* vpon mirth, *Perhaps the* *Souths would haue it so, for they would haue the guests to make merrie, Parshy* *Assm. pag. 40.*

making

making in talke, and laughter; especially since the same do agree so well and requirably to an excellent and comfortable feast.

Self. 25.

Seventhly, is there more joy to a Christian in receiving the Supper in the gesture of sitting, then in prayer to Christ in the gesture of kneeling? I doe believe the soule is never more filled with joy, then oft it is in very prayer, when the body kneeleth: and there is no doubt but your owne experience will stand in stead of other proofs in this matter: for else to this purpose testimonies of Scripture be adducible enough: you know, if it were needfull to asledge them: yea in the Sacrament such as have kneeled (I deeme through the grace of Christ) have not come short sometimes of others who sit in spiritual comfort and joy. Sure I am both Churches professe no lesse for themselves in receiving vpon their knees: we fall downe on our knees (say they) receiving the Sacrament with thanksgiving and gladnesse.

t Harmon: con-
fess. sect. 14. Bo-
ken

Self. 26.

Eightly, finally, let it be that kneeling is not, sitting is an expression of joy, should not so small an expression of joy (even a small and slender piece of joy, truly!) bee let passed for respects of some greater comfort and joy? As what say you to the joy of peace? What to the joy of obedience to the King in a circumstance? May you stand vpon a circumstance of joy, and destroy the substance both of peace, and obedience? This will be matter of small joy, if I be not deceived; nay what say you to the substantiall joy of the Communion it selfe? Consider what an vncomfortable answer it would be to Christ, that you would rather be without the inward joy (which is great) of the holy Sacrament, then (forsooth) not expresse your inward joy by gesture: how much better were it to make melody in your hearts and ear, though without a gesture of joy: nay how should you not earnestly suppress and denie this personated joy rather then stand vpon it on such miserable termes of griefe, and

and invulnerable position, especially when our inward comfort and joy (I trust) shall not be by kneeling or bowed in the Lord. And hitherto of the second main argument of collection.

CHAPTER 8

Hirdly another of your segments against Self. i.

The Sacrament is a physical symbol
of God's love for all (yep you) in performing a Disf. pag. 38.
The physical symbol is a sign and seal of the public act, i.e.,

21 *This kneeling is not a Sacrament, is such a private worship.*

to publish the public to elude the law before

Therefore it is not to be feared that the people will be misled by the false prophecies of the false prophets.

It is unlawfull to performe a private Worſhip, during the pub-
like, both becauſe it is againſt the Lords Commandment,
which requires vs to ſtaye with his people in his publicke ordi-
nances; and becauſe it is againſt our owne profeſſion, which
by many profeſſes, makes ſcrimblants of ſtaying, and yet forbears
to ſtaye with forme. (Exediel doth willingly yeeld that all
private Worſhip is unlawfull which pulls vs off from our
dutie

dutie in the publicke ordinance; but yet all private or seuered worship doth not lay; and I can name you at the least foure cases, wherein this will evidently appeare: therefore your proposition must bee expounded with foure exceptions or limitations at the least.

Self. 2.

First, the first limitation is of heart-worship of dependence; that is, which is performed occasionally from the publicke worship in hand: lawfull it is no doubt for a man during the act and time of publick worship to looke vp secretly to the throne of grace, either for a blessing in generall, or for any speciall grace, as occasion is given by the present state and exercise of his soule, and by the present employment. What? when the soule is oppressed with the sense of sinne, with the wants of grace, may it not raise vp it selfe to God, in secret groines & desires? when it is touched with the sweet delights & contentments of Gods loue shed abroad vpon it, may it not lift vp it selfe to him in secret pulses and thanksgiving? this worship of the heart now is not onelie private, that it is secret; but it is private, that is seuered from the employment of the congregation: I meane so seuered, as some singular man so worshipping; perhaps no man else at that very time worshippeth in like manner, yet is not this private worship vnlawfull: neither doth it hinder or draw vs off from the publicke businesse of the congregation, both because it is a transient circulation; and because it doth altogether depend vpon the publick worke in hand; nay the heart is so farre from being taken off from the publicke, that in truth it is thereby kept a great deale more profitably reserved vnto it.

Self. 3.

The second limitation is of bodily worship of liberty, for may not one man stand in prayer, vpon occasion, when the congregation kneeleth vpon their knees? May not one man lift vp his hands or eyes, when no man else doth at that time? Do these men performe a private worship in the time and act of the publick? Who doth

not

not know what in the substance of worship they do well agree with the rest of the assembly, onely they differ in circumstances of gesture? Which difference frequently occurreth among your selves, and these exemplifications are so plaine that the Disputer can say nothing to the contrary.

Thirdly, the third limitation is of private worship of *Self. 4.* succession, when by reason of successiue performance of publick worship severall members of the congregation may seeme to performe a severed worship from the rest, but it is onely severed in the point of time and differeth not from the maine worship celebrated with publick consent. Thus the Apostles received the Sacrament into their hands and mouths, with some difference of time: for it is not likelic, that they tooke into their hands and mouths bread all together. But for the cup it is out of doubt that they received successiue, inasmuch as they did all drinke of the same cup, and had not every one a severall cup by himselfe at the same moment. Indeed this is no private or severed worship, but that which is truly publick, for what is the publick, but the severed worship of all the people present either performed at once, if the nature of the service will admit, or successiue, if it will not?

Fourthly, the forth limitation is of private worship of *Self. 5.* appropriation, when by I do not onely meane, that every mans worship may be called his properly, who performs it; but also that the very publick administration may be used in respect of one singular man alone for a certaine space of time, and this I shall make to appeare.

Now I descend to your assumption [that kneeling at the Sacrament is a private worship during the time and act of the publick] and will breifly examine what strength of confirmation and prooffe you have put vnto it. First. (Say (e) you) *the kneler discovers not his conceptions, and how can the rest partake in that which they doe* *Self. 6.* *c. Pag. 40.*

(d) Exod 33.v. *we know?* Answer, do you meane, that he should tell the congregation by audible voice the thoughts of his heart? Surely if the nature of the service it selfe and of the gesture thereunto applyed can discover, what ought to be the conceptions of the communicant, he doth discover his conceptions vnto the rest: and (I pray) wherein doth the hearer of the word, the beholder of Baptisme, the kneeler in praier-time discover the conceptions of your hearts by sitting or standing, yea by sitting and standing bareheaded? How did all the Israelites discover the conceptions of their hearts, when they bowed (d) and worshipped, and yet said nothing. It is the nature of the Sacrament (Sir) and the nature of the gesture which do discover what are (that is, what ought to be) the conception of the communicant. In good-sooth otherwise to discover the same is neither needfull to the congregation, nor possible. It is enough that we joyne together in the publick duties of worshipping (e) with common consent. Consent, I say, declared and discerned by the bodily presence and carriage. *Consent, I say, declared and discerned by the bodily presence and carriage.*

and kneeling at the same time at severall pillars to pray, pag. 41. Where as godly receivers doe come together to the Sacrament, with foreigners, and joyne together with expresse consent, in the publick ordinance as we mean.

Self. 7.

(f) Ibidem.

Secondly, say (f) you, *the minister diverteth his speech from the congregation in generall, and directs it to each kneeler particularly, and privately.* Also the rest of the congregation (you say) are not bound to attend to the ministers voice, or to take notice what he doth; but are left at libertie to employ themselves in the singing of a Psalm, or other spiritual exercise. Also the rest (you say) are not appointed to kneele, when the receiver kneeleth. Answer. All this objection hath no force if there be in publick ordinances a liberty both of succession and of appropriation. And in succession I will shew you the fondnesse of it by these considerations: first, what can you say to the manner of your owne eating of the bread; drinking of the cup successively? doe not you in giving the same to some singular person, divert your selfe from the congregation in generall, direct your selfe to one particular man or wo-

man privately? are the rest bound to take notice, what the minister doth to one? alas, what poore exceptions are these?

Secondly, what can you say to the fashion which you Sect. 8. use of admitting one table-full, after another is dispatched? Is the rest of the congregation bound to the businesse of that table-full, that is actually receiving? are they bound to stand, if they stand? to sit if they sit? good Sir, bethinks your selfe of that which you have said againe.

Thirdly, what can you say to your singing of a Psalm, Sect. 9. and reading of a chapter, which your selves have sometimes appointed in the midst of the sacramentall businesse? why doe you forget at random to glue your instance against vs, in that thing which you use in common with vs? doth not your singing of a Psalm, and other spirituall exercise argue, that the businesse of them, which during that while communicate bindes not the congregation in generall, to take notice what is done by them? wherefore succession in sacramentall receiving is allowed by your selves; and therefore when you doe reprove and condemne it in vs, you are to be blamed.

Fourthly, I adde, that succession is necessarie to be v- Sect. 10. sed in the Supper, whether you will or no: for if there be a succession of the maine actions thereof, as of breaking, taking, eating and drinking, must there not also be a (g) succession of the gesture, wherein the same actions be performed? there is no doubt thereof to any body, but this Disputer, as I suppose.

worship, & the rest his assistants; ergo, his worship is private, Disp. pag. 41. when all Communicants be co-kneelers, as they be co-receivers, that is, according to the respect of succession.

But besides the respect of succession, what can you Sect. 11. say to the point of appropriation? may not publick actions be particularly applyed? may not a minister speak to a Judge, to an officer in the pulpit particularly? may not

not a particular man be comforted, instructed, exhorted
 in some particular case, publicly, by the *exhortation* of the
 speaker, by the *construction* of the party himselfe, and of
 the congregation? But you will say perhaps, this appli-
 cation concernes all in some sort, and all are to make use
 of it: and so say I, in some sort the actions of all Com-
 municants at the Lords table concerne every one pre-
 sent as the Apostle teacheth: *we being many are one bread,*
and one body, for we be all partakers of one bread, 1 Cor. 10.
 17. But yet the giving and receiving of bread and wine
 to this and that singular person is truly severed, and pro-
 per to that one notwithstanding; as likewise it is in the
 application of the word of *wisdom*. The sweete comforts
 of the Gospel in the mouth of the minister belong not
 to an unregenerated company of hypocrites; (such as
 perhaps sometimes in auditories for the most part consist
 of;) but rather singularly to an humbled and broken spi-
 rit: and on the other hand the grievous terrors and
 comminations of Gods wrath, belong not to an assen-
 bly of gracious people; but rather to some gracelesse
 person or other, sitting in the midst of them. And yet
 in Baptisme the case is more cleere; for both not the
 minister apply himselfe wholly to the child which is to
 be baptized? nay is not application to that singular per-
 son the present publick ordinance of the assembly? be-
 sides *baptisme*, even prayer and thanksgiving be used in
 the publick assembly for some particular persons either
 afflicted or else delivered: these you cannot denie to be
 used most lawfully; and yet there is speciall appropria-
 tion of the publick worship to such particular persons
 for a certaine season. But what neede I to speake of o-
 ther ordinances? necessarie institution, and your owne
 practise in the Communion it selfe doe warrant the ap-
 propriation of proper bread and wine vnto the seve-
 rall Communicants. So that in a word that which you
 call a private worship, (by reason of succession, and ap-
 propriation) is in effect the publick worship of God, for
the present time.

THE



THE THIRD PART OF THIS TREATISE, IN WHICH

are answered the objections against
kneeling, which are drawne from
Christian liberty, piety, and charity.

CHAP. I.



Now that by the goodnesse of God Sect. 1.
I haue answered my brethrens
exceptions against the gesture of
kneeling, in the act of receiving
the sacramental elements, where-
by they doe indeavour to prooue
it damnable in it selfe, I hope I
haue a fairer and easier passage
made vnto the residue of mine an-

swere, which their other exceptions require, that are
drawne from such respects of the said gesture, as in pro-
cesse of time, the will, and actions of men haue acciden-
tally put vpon it. If therefore the Christian Reader can
finde satisfaction from mine answer to the former argu-
ments, let him now put the case, whether that which in
the Supper is lawfull in it selfe by Gods ordinance may
be made altogether unlawfull, by mans abusing or vi-
ging. Many arguments are vsed by them to iustifie the
affirmative, which being scattered in their booke with-

out order, I will reduce to three principall heads: namely, that kneeling at the Sacrament is unlawfull, as the case standeth at this day; because it is against Christian libertie; because it is against pietie; and because it is against charitie, the first being our owne due; the second the Lords; and the third our neighbours. Before I enter into them, I desire, and hope of all the godly, that they will weigh, that which is said, by the ballance of vpright judgement, and not by the false and partiall rule of affection and prejudice. Verily my prayer and trust to Almighty God, is, that he will vouchsafe of his infinite goodnesse and mercie, to teach, and lead me by his holie hand, in every part of mine answer.

Argum. of Christian libertie.

Self. 2.

First you teach, though kneeling be lawfull in it selfe, yet the imposition thereof, (such as in our Church) makes it unlawfull unto vs, because it deprives vs of our Christian libertie, which Christ hath purchased for vs. This argument may be formed to this purpose.

2 Abridg p. 48.
6 Repl. gener.
to Bp. Aris. ch.
6. sect. 5.

That which deprives men of their Christian libertie is unlawfull: (a) 1 Cor. 7. 23. Gal. 5. 1. Coloss. 2. vers. 8, 18, 20. (b) Gal. 4. 10.

Kneeling at the Sacrament as it is enjoyned in our land deprives men of their Christian libertie.

Therefore it is unlawfull.

Our first answer.

Self. 3.

I answer: first by shewing wherein Christian libertie in respect of things indifferent consisteth; and it standeth in three points. First, that a Christians minde be truly perswaded of things indifferent, as they are; and that he be not forced to any practise, contrarie to that persuasion.

persuasion: this you will not denie. Secondly, that he vse the libertie which God hath given him, not vpon meere will, and at randome, but for the glorie of God, and for the good of others, both superiours and neighbours, and herein libertie it selfe is bound, as the Scripture sheweth; for Gods glorie, the Apostle *Paul* sufficiently teacheth, for discoursing of single life and marriage, he persuades the *Corinthians*, (such as had the libertie) to chuse to liue single rather in those times vpon this ground, (e) that they might attend vpon the Lord without distraction. For our superiours, (whether they be Magistrates, Parents, Masters, &c.) the Apostle *Peter* also declareth; for exhorting all men to be obedient to Magistrates, he (d) warnes them not to vse their libertie as a cloke of maliciousnesse, (e) in casting off the bridle of government. For our neighbours there is a plaine direction, *Gal. 5. 13.* *Brethren, yet haue bene called vnto libertie, onely vse not your libertie for an occasion to the flesh, but by love serue one another.* Thirdly, Christian libertie standeth either in doing that which is indifferent, or in restraining our selves: in both there is the example of the blessed Apostle: (f) hee made himselfe as *1 Cor. 9. 20.* *Iew to the Iewes; as vnder the law to them which were vnder the law, that he might gaine them to Christ.* And againe, *wee haue not vsed our power, (saith (g) hee) but suffer all things, lest we should hinder the Gospel of Christ.*

Out of the former points it appeareth. First, the *Señ. 4.* Christian liberty is* not taken away by the necessity of doing a thing indifferent, or not doing; but onely by that necessitie, which takes away the opinion, or persuasion of its indifferency. Secondly, when the Magistrate commands something which is indifferent, it is not the part, or honour of a Christian to refuse to do it, because in himselfe he had libertie to do otherwise: but rather it is an excellent priuledge which he hath, that having libertie of many things, he can make vse thereof even in that one, to please, and satisfie him (vnto whose

e 1 Cor. 7. 35.

d 1 Pet. 2. 16.

e vide Rex. An-
not. in bus lo-
cum.

as 1 Cor. 9. 20.

2 Verse 12.

* see Bp. More;
p gener. ch 6.
sect 12. & the
Repliers yeel-
ding.

authoritie, and government God himselfe hath subiect-
 ted him) without offence to his conscience. Thirdly,
 that a Christian is not absolutely bound by God to act,
 or suspend an indifferent action so much, or so much,
 (then it could not be indifferent in it selfe) but to doe
 it alwayes, or refuse it alwayes, to doe it sometimes, or re-
 fuse it sometimes interchangeably, as occasion requireth.
 Thus I haue shewed you wherein Christian liberty con-
 sists in things indifferent, and this may stand for one
 answer to your argument, if you please to apply.

Our second answer.

Act. 5.

*In vide Calv. in
 hunc locum.
 & So Bez. cited
 by the Kepl ge
 ncrall to B. Mor
 ch. 6, sect. 5.*

Secondly, I answer, that all the places of Scripture,
 which you alledge are utterly impertinent to your
 purpose, against the gesture, as perhaps you will easily
 see by a iudicious review. The first place (1. Cor. 7. 23.)
forbids vs to be servants of men, that is in (b) wicked, or (d)
 superstitious actions, according to their perverse com-
 mandements, or desires. There is no reason in the con-
 text to meane it of the practise of indifferent things, nay
 there is good reason on the contrary part. For (I pray)
 must not servants obey their Masters in things indiffe-
 rent, then verily they may refuse to obey them at all, in
 as much as there is hardly any action in the calling of a
 servant, but therein be sundry respects of liberty and in-
 difference, rising from the nature of the employment,
 and other circumstances belonging.

Act. 6.

The other Scriptures, *Gal. 4. 10. 5. 1. Col 2 v. 8, 18. 20.*
 doe declare, *the liberty which Christians haue from the bur-
 den of Iewish Ceremonies*: of which I would aske you two
 questions. First, whether those Iewish Ceremonies,
 which the Apostle meaneth, were indifferent; not onely
 in their nature, but in their vse also, being applyed to
 Evangelicall worship? If they were not, then the
 proofes are not *ad idem*, because the gesture of kneeling

is indifferent in its use in the Sacrament. But Secondly, if they were indifferent in their nature and use (as indeede they were, for *Paul* himselfe used many of them, and others in those times without sinne) I aske you whether therefore it be not a cleere case, that he condemnes them, because they were urged and used, not as things indifferent, but as necessary for the doctrine, and opinion which they had of them? Looke vpon the places, and judge, and among other evidences enough, this consideration may be of use, that those Ceremonies were not prescribed by a civill Magistrate, but onely by seducing teachers in the Church, who had no power of bringing a necessitie in the outward practise, but by perswading, and possessing mens minds with an opinion of the necessity of such practise.

Now let the Replyer object, First (saith (k) he) *Bellarmino will say as much.* I answer, if he say so, so farre he k Reply to B. *saith that which he may say, and you can never disprove.* *Mort. ch. 6. Sec. 5* Indeepe the matter is so evident, that a man with halfe an eye, Papist or Protestant cannot burse, (and if he will speake his conscience) cannot but confesse it. Will you haue vs to renounce our answers which be found & certaine, because *Bellarmino*, or any other Papist hath acknowledged the truth of any part of them, yet it is your ordinary wont in the want of reason of weight, to refuse vs by, to shape vs this vnprofitable answer. *Bellarmino will say so.* Why (Sir) I can pick a thousand poynts or sayings out of *Bellarmino*, wherein he speaketh most truely: which I say not for any minde I haue to magnifie *Bellarmino* for what false teacher, or heretique, that hath written many volumes doeth not deliver many truthe, either in dogmaticall tenents, or in expounding of many places of Scripture? Secondly, saith he; *The Apostle Paul speaks generally, of all Ceremonies of mans appointing, when the conscience is brought in subiection, and bondage vnto them.* I answer, this is true, if you meane by subiection of the conscience, as I haue expounded before

fore: for doubtlesse, the Apostles words may be applyed generally, to such Ceremonies, as against which he applies them himselfe particularly, that is such, whereby the consciences of men in the Doctrine, and opinion thereof are subiected, and bondaged. But doth this alter the case, and crosse our interpretation of *Paul*? What are you the better for such answering? if you meane by subiecting the conscience, to ceremonies, subiecting onely of the outward man, the conscience being free to judge them, (and for any spirituall necessitie) to vse them as things indifferent, (supposing them to be such both in their nature, and vse) then besides that you vse such phrases, as no man vseth it but your owne dreame, that I say not dosage, that the Apostle can possibly meane any such matter: so indeed you might shitt to thrust out of holy worship all your owne variable circumstances, if the Magistrate but commanded the vse of them, for the zeale of your Christian libertie.

Se. 2.

Hitherto is to be referred if you will, that which you inferre, that then by our teaching it followeth, that Popish ceremonies doe not take away Christian libertie. I answer, our teaching can inferre no such matter: for, first, the Papists haue a companie of ceremonies, which you will denie can be indifferent in their vse in Gods worship. I am certaine you will denie this, and yet you cannot justly denie it of the Iewish ceremonies in the time of the Apostle, because he judged it lawfull to vse them himselfe to win the Jewes by his conformitie vnto them.

Secondly, besides the Papists put in the opinion and doctrine of them a bondage vpon mens consciences, and take away the respect of their indifferencie. Now this is a sure ground of truth, that whatsoever action or thing indifferent may be vsed in Gods worship lawfully, and no opinion be put vpon the conscience, which takes away the full respect of its indifferencie, the same may be enjoined, our Christian libertie notwithstanding: but from such a one to inferre to the Popish ceremonies, is as much,

much, as from a good worke to inferre either to bad workes, or to good with respects of justification, and merit. And so you haue a second answer to your argument, namely, an answer to the places of Scripture, which it wholly relies on.

Our third answer.

THirdly, now I will shew that the gesture of kneeling in the Sacrament is not imposed in this Church otherwise then as a thing in it selfe plainly indifferent. It is true, the Church requires of all her Communicants to vse that gesture, and so there is necessitie of obedience; but it vrgeth none of them to thinke, that the same is not in it selfe, and to Godward, (as Mr. Calvin (1) speaketh) left to mans choyce and libertie: and so there is no necessitie of conceipt, or opinion put vpon it, for enthralling any their consciences. This I declare in this manner. First, there is a profession in the booke of Common prayer, that makes this good. *Kneeling* (saith (m) it) *is not so required by vs, but that vpon iust* Self 9.

cause it may bee changed. Againe, *Wee condemne not other* 1 Calvin iustit. lib. 4 cap. 10. f. 11.
Churches, where they doe otherwise; for we thinke it meete, m The booke
that each Country should vse such a (n) gesture, as they thinke speakes of ceremonies in generall
best for Gods glorie, and the common good without superstition.

But the Replier speakes here: *So also* (saith (n) he) *the* n Repl gen. to Bp. Mart. ch. 2, sect. 15.
Church of Rome can change her ceremonies if she will. I answer, the Church of Rome can change, and establish, place, and displace even substantialls at her owne pleasure, as not onely her definitiue learning of her strange authoritie, but experience also hath evidently made to appeare: her profession or practise therefore for changing her ordinances can fasten no ill dealing vpon that Church, which in Gods necessarie worship holds her selfe bound wholly to the commandement of the word: but if you will speake to the matter, you must tell vs,
that

that the Church of Rome in lawfull circumstances, professeth that vpon just cause they may be changed. Verily, if she said no more, if she taught no worse concerning such circumstances, she were in so professing to be justified, as not infringing the libertie of the consciencer, to be justified I say precisely in that thing, though not *ex hypothesi*, as the maine worship, which she appointeth is such: and this seemes a sufficient answer. Wherefore our Church declaring the gesture of kneeling to be changeable vpon occasion, and not condemning standing, or sitting in other Churches, doth giue every man to be assured, that kneeling is enjoyned, as a thing indifferent, without depriving vs of our Christian libertie.

Self. 10.

Secondly, in K. Edw. 6. his time, before command of kneeling was given, there was an authoris'd libertie of the practise of other gestures. This appeares by the notes of explanation annexed to the Common prayer booke of Edw. 6. Anno 2. These are the words: *Kneeling may be used, or left, as every mans devotion serveth, without blame.*

o Perib. Affm.
p. 48. Survey
171.

First, thus your selues (o) confesse, that *the gesture in the first reformation was left free*: so that this Church hath admitted of varietie of gestures successiue; and howbeit kneeling hath beene imposed last, and longest, the reason is not, -(whatsoever it is, or was, which I shall speake of hereafter) because the Church doth or did condemne her selfe for judging aforetime other gestures indifferent, for she professeth, not to condemne the same as vnlawfull in other Churches at this present; and you stand vpon it, that the State in the beginning of Queene *Elizabeths* raigne meant not to condemne, or exclude the libertie of other gestures: behold then an other evidence, that kneeling is commanded with vs, without any opinion of the necessitie of it, but as it is, in its owne nature and vse, a thing, or gesture indifferent.

* Survey at the
Quer. of kn.
toward the end

Self. 11.

Thirdly, all our learned and judicious writers in this Church, that haue propugned this gesture with the Churches

Churches and churches, have determined with one consent, that it is, in its nature and vic indifferent, and variable, and that the Church doth presse it for none other. To this purpose you may consider if you please, (p) what you affirm of Archbishop *Parker*, how he administr'd the Communion at *Cautebury* to the people standing, and that her Majesties Commissioners in causes Ecclesiasticall did (now) about threescore yeares agoe, establish in *Conventry*, standing in the act of receiving. What Bishop *Leves* saith, that (q) standing, sitting, or kneeling, be indifferent circumstances. What Bishop *Mor* saith, then whom no man can utter words, that shall more expressely avouch kneeling indifferent in many places of his booke, what your selves (r) doe say at once, of our chiefest defendours, that they doe judge, the Church might well be without the bond of kneeling, as they doe hold, that the Church may well also be with it. In a word, (s) you say, that the defence of the gesture of kneeling by this reason, that the same is indifferent is almost in every mans mouth. But this profession of the lawes and governours of our Church is no sufficient answer you say. Why so? First, (t) because the *Papists* profess as much concerning their ceremonies, namely, that they hold their ceremonies necessary in no other respect, but because they be ordained by their superiours. I answer, as if you should not consider of their Ceremonies, both what they are in themselves, and with what opinions, and superstitions their Superiours doe command them, for suppose their Church required nothing but lawfull circumstances in divine worship, and those also without evill opinion (of any sort) put upon them, doe ye thinke thee were to be condemned therefore? Take notice I pray you then of this inconsiderate reasoning of yours. To prove our Ceremonies not imposed more then as things indifferent, notwithstanding our Churches profession to the contrary, you relye on the *Romish Church*, which imposeth her Ceremonies,

Survey 198.
Disp. 131.

q Art. 1. div. 8.
ag Har.

r You speak of
our Cerem. in
generall: A-
bridg pag. 53.

Disp. pag. 155

Seff. 12.

r Abridg. page
43.

221. 222

221. 222

with

with plaine profession of evill opinions, and superstitions annexed. This is not a Mathematicall parallell, it wants rule. I shew you wherein the Papists doe differ from vs, wherein if they did not differ, I shew you, that we are well contented to be like vnto them. I expected, that the Abridgement should have presented vs, with answer of reason, to satisfie conference. This silly answering [the Papists will say as much] might have remained to the superficiall Replyer, who vseth it, I would be loth to count, how often. Secondly, that the Profession of our Church suffereth not in this case, another sheweth (w) by a comparison. *What (saith he) if the Church should decree that the King should hold the Archbishopps stirrup, with all protesting, that they doe not require this, as a thing necessary, and with any evill, and superstitious opinion; but for decency, were not this a shamefull shift?* I answer most shamefull, because there is no decency in the thing it selfe; there would be iniustice in the decree, God requiring that *Cesar* should have that which is *Cesar's*. Besides, the King is aboue all his subiects, and (he being the onely agent whereof this comparison puts case) is not bound to the Decree of his subiects, but as he pleaseth to be a law to himselfe in arbitrary occasions, wherefore as this Rhetorick of yours, whilst it speakes of decency hath none, for ill it doth become you, to there is more distance betwixt it, and our matter in hand, then is betwixt the two poles of the world.

as Mr. Bradsh in his arg. 11. last recend.

Sec. 19.

But you object further, *that the Church doth not require kneeling as a thing indifferent, but as necessary to salvation, as may appeare (you say) by many considerations.* Which be they I pray?

as Abridg. 41.

Object. 1. King Edw. (w) Common Prayer booke saith, kneeling is enjoyned to avoid the profanation of the Sacrament, importing, that else the Sacrament would be necessarily profaned; and so it makes an opinion, that kneeling is necessary. I answer, your glosse corrupteth the text, you force an evill meaning from those words of the booke, and

and need not: the Church did not meane, that such profanation, as she provideth against by kneeling, ariseth from the nature of other gestures; but from carnall, and carelesse Christians, who by occasion thereof might fall to sleight and disesteeme the holy Sacrament so there is no doctrinall necessitie of kneeling at Sacrament in it selfe, or opposed to other gestures to avoid profanation; but provision made against an accidentall and probable inconvenience: and it is plaine, that the Church in commanding to kneele at Sacrament, for avoiding of profanation, did not intend to inferre spirituall necessitie, for then she would condemne other Churches (using other gestures) of profaning the Sacrament, which she disclaimeth to doe; neither would she proteste to require the gesture, (as she doth) as a circumstance, which may be changed vpon due consideration. It is true, she requires all to kneele, that the Sacrament might not be profaned, but it followeth not therefore she judgeth all would profane the Sacrament, that kneele not. It is enough in lawes which be made of things indifferent, that the benefit thereof be felt or needed generally, albeit not vniuersally. And to make the cause clearer, consider, that mutable circumstances, (which you judge) of order and decencie may be appointed to any ordinance or publick worship of God for celebration thereof in such a manner, that it be not profaned. Denie this if you can: if you cannot, you may learne to interpret here in like manner.

Object. 2. (2) *All diuine constitutions binding conscience are necessary to salvation.*

Self. 23.
a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

But kneeling at Sacrament is a diuine constitution, (being commanded by the Church) and bindeth conscience.

Therefore as it is urged it is necessary to salvation.

I answer, constitutions are diuine, either simply, or respectiue; simply, when God immediately stamps them with his holy authoritie: respectiue, when man lets that authority vpon them, which God hath bestowed vpon

upon him; in things of libertie, and indifference: In this sense all constitutions may be called divine; wherein the generall rules of the word be kept; whether they be of Ecclesiasticall things, or civil. Now such constitutions doe binde the consciences of men to a necessitie of obedience, as the lawfull ordinances of a man in his owne house doe binde the consciences of his domesticks; and such obedience as is is a course which pleaseth God, is the way to life and salvation; and yet here is no necessitie to salvation; but what the most mutable circumstance, and thing indifferent in all the world is capable of; you might as well say, when a man employes his sonne or servant in an 'erlant, or any other business; that such employment is enjoined as necessarie to salvation.

Self. 15.

y Bradsh. Aid.

Object. 3. (7) *It is necessarie to salvation, that men should worship God in a decent and orderly manner;*

But by our doctrine the decency and order of the Sacrament stands in the gesture of kneeling.

Therefore it is held as necessarie to salvation.

Answer: you reason as he that would prone the way to *Cakes* to be necessary by *Down*, because *Down* is our ready way that leades unto *Cakes*. But as the saying is, there be more wayes to the wood then one. Decencie of the Sacrament partly stands in kneeling; when that gesture is vsed; as it may in like manner stand with standing, or sitting, when they be vsed; as I haue shewed, part. 2. chap. 3.

Self. 16.

y Whitg. pag. 10.

a Pag. 42.

b Ibid.

c Disp. pag. 136

&c.

Object. 4. (a) *Kneeling is an external act of religion,*
and (a) *the lawes, and governors of our Church vrg*
it as a necessary part of Gods worship: Tea (b) it is by all
men confessed to be a chief part of religious adoration,
and needs it (c) *must be so.*

Therefore it followeth that it is imposed as necessarie to salvation; and not as a thing indifferent.

Answer, as if it may not be both a thing indifferent, and yet a part of Gods worship: kneeling at prayer is a thing indifferent,

indifferent, in it selfe, that is may be done, or left vndone as there is occasion, yet is kneeling at prayer a part of Gods outward worship. You should remember that in as much as we call a gesture indifferent, it is for the liberty of choosing: as we call it a worship it is for the accepted vse thereof, when it is chosen and applyed, this is so easie a case that I wonder any man of judgement did ever call it into question, onely at the Disputer I doe not wonder, that takes this for an impregnable proposition.

(d) [No action that is a part of the Lords worship is a matter indifferent.] This Proposition (saith he) will find no encounter true, no action is a part of the Lords worship, as it is a matter indifferent; but the said action may haue more considerations then one. But see backe of this matter page 1. ch. 4. Sect. 6. &c. Note here, that whensoever I call kneeling at Sacrament an indifferent thing, I must be taken to meane according to the foresaid distinction, which cannot be refused with reason.

Object. 5. (e) The Lord Bishops be the pillars of the Church, and kneeling at the Sacrament is one of the supporters of them, Sect. 17.
e. Bradsh. arg. 1. in

Therefore if the pillars of the Church be necessary, then this Ceremony is also necessary.

Ans. Be it so, that they be Pillars, which you affirme but ironically, how can it be, that kneeling at Sacrament can be an vpholder of them for ought I am able to consider, they are no more vpheld by kneeling at Sacrament, then by standing at confession, kneeling at prayer, receiuing bare-headed, all which you doe well allow of. And if these be supporters of them, then is there so much said to their commendation; for it is an honor to be supported by lawfull things. And yet these pillars might stand as fast in the iudgement of wise men, if standing or sitting were generally vsed at the Lords Supper. But you haue a desire to except poore exceptions, rather then you will be shut out.

Sect. 18.

f Abridg. p: 39
g wad. arg: 11

Object. 6. (f) Such as kneele not at Sacrament are accounted (schismatick) and Puritans (g) worse then Idolatrous Papists.

Therefore kneeling is accounted a thing most necessary to salvation.

Ans. That for omission of kneeling you be counted worse then the Papists no good Protestant will say, if any man did ever so charge you, we neede not regard, neither need you: men specially inflamed in these publick contestations betwixt vs will be sometimes speaking extravagantly. I am assured there be among your selues, that will not sticke to speake as bitterly against others. As for the imputations of Puritans and Schismatics, so farre forth as the same bee cast vpon you for refusing to kneele, it is because you refuse and oppose the Church in a matter indifferent. For to strive against a Nationall Church, and breake the peace of it vnjustly, (as to break it about such mutable gestures in Gods worship as are truly indifferent both in nature, and vse is to breake them vnjustly) was ever held for a Schismaticall course. Whether it be or no, who knowes not, that the imputation of Schismatiques may be given, for contending about such things, and that takes away the force of inferring, that kneeling is esteemed therefore as necessary to salvation. In the Primitiue Church it was no lesse then a Schismaticall action with publike offence, against the Apostolicall Decree. Acts 15. to eat blood, and yet no body could therefore conclude, that non-eating of blood was held by that Church necessary to salvation.

Sect. 19.

f Abridg. 42

Object. 7. (b) Very many of the people in all parts of the Land hold this opinion of kneeling, that the Sacrament cannot reverently, or worthily be received with any other gesture. Answer: as it (for sooth) I must interpret the Church by the fond opinion of some of our people, as if their conceits put vpon me a necessitie, that I must so conceiue in like manner; as if there were not a greater number of people better informed to set against them; as if there

were

were not many ignorant people over all the land, that hold evill opinions of maine points of religion, that are ignorant, and will be ignorant still. What? whiles the Church enjoynes kneeling as a thing indifferent in it selfe; the governours of the Church doe so vrgē it; all our writers doe so defend it; informed Christians doe so use it; shall I thinke it hath an opinion of necessitie sticking to it for the surmises of certaine ignorant people? If I should so thinke, I know not, whether their opinion, or mine, were to be blamed for the more ignorant, and ridiculous.

Object. 8. *Omission of kneeling is punished with (i) selfe. 20. penſion, (k) excommunication, and (l) losse of the Sacrament it selfe, yea in comparison it is more sharply punished, then either (m) omission of preaching, and other substantiall duties, yea then (n) omission of kneeling in prayer; or then (o) commission of notorious, and scandalous finnes committed against the law of God: Therefore it is vrged as a thing of very great necessitie, even to salvation.*

Answer. This objection though it make a shew of concluding effectually, yet performes it not, as will appeare if it be soberly weighed. You say the reason, that such as kneele not at Sacrament are suspended, excommunicated, and debarred of the Sacrament is meereley for omission of the gesture: (the Abridgement saith also (p) though the same omission be made out of the case of scandal and contempt:) and that is most vntually said; for although the law doe require the use of kneeling at all times, yet the true intent thereof is to punish REBELS ALL, when in this manner:

The 18. Canon stretcheth downe particular directions for all due reverence to be used in every part of divine service; yea expressly directeth all manner of persons reverently to kneele, when the generall confession, Litanie, and other Prayers are read, and yet doeth not require the people to kneele in the act of receiving. Survey, pag. 169. I suppose you will be better content to heare one of your owne side give you a reasonable answer: (q) Abridg. 39. (r) Ibidem. * See Part. of the Crosse, ch. 5. sect. 17.

a man professeth against the Church, and the generall order of it, denying to vse at all the gesture, which it enjoyneth. But that I may shew the error of your objection, I will reduce it into forme as followeth.

That the refusall wherof is punished with suspension, excommunication, &c. is urged as necessarie to salvation.

Refusall of kneeling at Sacrament is so punished.

Therefore kneeling is so urged.

The Major is false: for suppose a man, though otherwise allowing well of our assemblies, should refuse to joyne with them, because he will not worship God in our temples, would not suspension, (if he were a minister) and excommunication fasten vpon him in this Church, trow you? you cannot make a question thereof: but should therefore the Church be charged for enioyning such or such particular temples as necessarie to salvation? By no meanes; for the Church esteemeth place a circumstance which may be changed, as neede and edification require. You will request peradventure, that these punishments be excessive: I answer, excessive of punishment doth not inferre opinion of spirituall necessitie. It is a plaine *non sequitur*. *Refusall to kneele is punished with excessse: therefore kneeling is enjoyned for necessarie to salvation.* For all the world knoweth, that offences about indifferent things may be punished with excessse, though the opinion of their indifferencie doe remaine: yea for Ecclesiasticall censures it is certaine, that they haue beene wont from time to time to bee insisted for breaking of Ecclesiasticall orders, although the Church imposing hath judged the same to be such as might be varied vpon occasion. Wherefore it should not be regarded in the case of kneeling at the Sacrament what punishment is pronounced against them which refuse it. A man bids his servant to doe such or such a businesse (say it be of no great moment) adding if he do it not, he will turne him out of his service, may not the servant

servant now lawfully, and safely performe his Masters commandement, because he backed it with a commination of greater severitie, then he needed to have done, for any thing he seeth or knoweth? so if the Church be more severe in pressing her orders, and punishing the breach of them, then you can allow, that is nothing to the purpose, if the said orders may be obeyed. *Saul (9)* ¶ *1 Sam. 14. 14*
 forbade the people to cate meate vpon paine of vnreasonable extremie; could the excesse of punishment threaten make abstinence vnlawfull to them, or put vpon it opinion of necessitie to salvation? This no body will affirme, except such as be led by a spirit of nothing but contradiction. I bur, that which is commanded and pressed more then obedience to Gods lawes is held more necessarie then it, and so held necessarie to salvation. This is true, if the necessitie of both looked the same way: if kneeling at Sacrament were pressed and vrged by law, because it is necessarie to salvation, and greater matters truly so necessarie not so vrged, then I confesse this exception might seeme to be just enough: but the reason why kneeling is vrged in this Church, is knowne to be respect of Ecclesiasticall policy, and not as if it were necessarie to salvation: and for greater matters I make no doubt to say, that you doe wrong to this Church and state in accusing the lawes which (and that strictly) doe serue for the punishment of grosse and capitall mischiefs: but now if all this while you haue spoken onely *de facto*, I will be no defendour of mens remissnes to execute the lawes of God: I doe hardly wish, and all good hearts doe likewise wish and desire, that all our governours would see performed, *qua sunt graviora legis, iudicium, et misericordiam, et fidem, hac oportuit facere*, and yet kneeling not left vndone.

Thus then I haue shewed that this Church takes not *Sol. 21.*
 away Christian libertie by the commandement of kneeling at Sacrament; yet I will adde for better perswading in this point, out of your owne sayings something which

let me the same at this time. I will doe you the courtesie to present them to view in this, (which seemes to be the fittest) place, and I suppose an easie answer will suffice to satisfie the strongest of them. Now as farre as I can gather out of your bookes they will not exceede the number of three.

Self. 25.

g Manuscrip.
ch. 1. arg. 7.
with whom agrees also Mr. Bradsh. arg. 1. & arg. 3. where he saith, that, that which God leaues indifferent being imposed by man, is imposed *only* by mans pleasure: which is not true; for the libertie of man in determining is authorized by Gods will.
b So Manuscrip. meanes, as appears by answering of an object. in the end of that arg. and besides else

First (g) you say, *we may not doe in Gods worship any thing (which (h) is indifferent) upon the meere will of man, and so make the will of man the rule of our conscience.* Answer. I graunt it is vnlawfull to doe in Gods worship any thing vpon the meere pleasure of man, but that which God makes indifferent, that is lawfull to be done, before mans will or commandement meddles with it, is not done vpon the meere will of man: your selues say of mutable circumstances, which Gods will in generall alloweth, that mans will in particular determination may vary them. I, but say you againe, the Magistrate in commanding, and others in obeying, even in things indifferent, are bound to the rules of the word. True they are so, why did you mention no rules for instance, and apply them to the point of kneeling? If you meane the rule which forbiddeth scandall, besides that one rule, to them specially which be subject, must be compared with another, I shall examine (God willing) that matter in its owne place. Therefore it is a meere slander, that wee kneele at Sacrament vpon the meere will of man, when the thing is lawfull, and sometime, or alwayes, (as occasion should be) fit, if the Magistrate appointed it not.

Self. 26.

i Treat of div. worth p. 28.
also arg. 8.
Remouoc. p. 6.

But others helpe in this matter. If (saith Mr. Bradsh.) *(i) the Magistrate can bring one indifferent thing into Gods worship, then he may bring in any indifferent thing: then hee may bring in flesh, broth, butter and cheese into the Lords Supper; for these be indifferent things, and so be avoiding of the superfluities of nature; due beneuolence betweene man and wife, spinning and carding, killing of oxen, and sheepe, &c.* I answer: You doe ill to conclude from such things as

are

are indifferent in nature and vse by Gods owne direction and allowance, to such things as are indifferent onely in nature; whereas kneeling is indifferent, not onely in nature, but also in Sacramentall vse; which difference you did (it seemes) never consider. Belike such marable circumstances as your selues allow haue no more right to religious worship, then haue the naturall actions you name, or then spinning & carding. This is learned logick which some wise men would haue bene ashamed of.

But you further vrge our libertie in things indifferent. *Self. 27.*
God (say (k) you) can onely change the nature of things, and make that necessarie which was before indifferent: it is he alone that can giue lawes to lay a necessitie upon the conscience.

Ans^r. I will answer you with your owne words following, which be these: *It cannot be denied, that the Magistrate, and the Church haue power to make lawes, to command or restrain the vse of indifferent things, which no Christian without heinous sinne against God may despise, onely the power which those lawes haue to binde the conscience lyeth in this, that they be made according to the rules of Gods word.* Out of which words it is evident, that indifferent things may be commanded or restrained, that is, in outward performance or obedience made necessarie for a time, (which is as much as we doe maintaine) now this kind of necessitie (not ensnaring the conscience) is warranted vnto vs by Gods owne authoritie: where you speake of the rules of the word againe, and neither apply them against kneeling at Sacrament, nor so much as name them at all, I know not to what purpose it serueth: such rules as in any of your bookes you giue me occasion to examine, I shall not balke by the grace of God one jot, when due place requireth.

But what shall be said to Mr. Bradsh. who affirmeth, *Self. 28.*
(f) That the Magistrate can onely ordaine such ceremonies, as without his ordinance were impiety not to obserue. I answer, that Mr. Bradsh. may say what he will, but hardly ever man said more absurdly, except he meane by such ceremonies,

to denie that Christians haue a libertie from sinne purchased to them by Christ. Therefore besides your begging in this point you haue bestowed your paines most superfluously: for inasmuch as your reason must (as you say) imple that kneeling at Sacrament is a sinne in its owne nature, where is any new force, which it addeth and bringeth of its owne you may behold it in this Tenour: *Every sinfull action is against Christian libertie. Kneeling at Sacrament is a sinfull action. Therefore it is against Christian libertie.* And thus your argument of Christian libertie is evidently of no vse.

Self. 23.

But secondly, will you be content to suppose kneeling at Sacrament to be a gesture in it selfe of indifferent choyce, that so the reason of Christian libertie may come to a due and pertinent triall? That which is vnlawfull, (before Christian libertie be considered) is out of doubt to be rejected without delay; but the question ought to be, whether kneeling at Sacrament, though it be indifferent, (as that must be presumed, at least while we be parling vpon our Christian libertie) should not be refused for defence of our libertie, against the commandement of the Magistrate? Thus Christian libertie might seeme to sway something on your side. And yet the truth is, in your writings, you doe confesse evidently enough, that if kneeling be indeed a gesture, which may be vsed, or not vsed, that is, if it be indifferent, that then you may lawfully obserue the same, being commanded in this Church, your Christian liberty notwithstanding: and I will bring the places of your bookes themselves to beare witness. First, if kneeling (saith (x) the Disputer) at Sacrament can be proved to be a matter indifferent for the nature, and vse of it, &c. I doubt not but such as now oppose against it, will with all readinesse obey his Maiesties commandement, and the Churches direction in this behalfe. Also the Abridgement (a) teacheth in effect, that if the gesture be indifferent in its nature and vse, (for to be such is to be according to the rules of the word) that then the Magistrate

2 Disp. p. 165.

a Abridg. p. 14.
so also Manuscrip. ch. 4.

Magistrate is to be obeyed. If it cannot be proved (saith
(b) another) that kneeling may be lawfully used, or not used
in the Sacrament, considered without command of auctoritie,
then by the grace of Christ we will not be found to refuse it.
If kneeling (say (c) the Demaunders) be indifferent in its
owne nature, and use, then it may be used by them which be
strong in faith, and have knowledge of its indifferency. Mr.
Bradshaw (d) allows the ordinance of the gesture if it be not
impisty, and wickednes to use the same, without the Magi-
strates ordaining. Lastly, the Replyer is in many Sections
willing to ioyne with the rest; I will send the Reader to
one or two. In one place (e) he saith, *that the liberty which*
Christ hath left unto vs is from these bodily rites, which haue
not his owne stamp vpon them. Granting that the doing of
such things commanded, as are authorized by Christ
himselſe (and allowance of generall rules in things in-
different is Christs stamp, as well as more particuler direc-
tion) is by no meanes against our Christian libertie.) A-
gaine, when Bp. Morton had declared the profession of
this Church, namely, that her Ceremonies are imposed
as things indifferent: (and so Christian liberty shall not
be infringed thereby) the Replyer (f) answereth, that no
profession can make humane-significant, (that is in his mean-
ing as much as to say sinfull) Ceremonies in Gods worship
agree with Christian liberty. So that both this Replyer, and
the rest doe yeeld, that kneeling at Sacrament is not to be
refused vpon the reason of Christian libertie, provided,
that the same kneeling be but presumed for warrantable
in it selfe.

And yet I will not dissemble, that notwithstanding the
former speeches, & professions of yeelding vpon (suppo-
sall that kneeling is indifferent; yet (as if either you had
forgotten what you said, or were resolved to oppose in
one place, what by necessitie you are inforted to confesse
in another) some considerations you giue vs tending
to prooue, that although kneeling at Sacrament be in-
different, yet are not Christians bound therefore to ob-
serue

Remoone of
certaiae impu-
tations, &c. p. 5

Demand. p. 6a

Treat of div.
worsh pag. 19.

Repl. generi
to Bp. Mors. ch.
6. sect. 12.

Repl. gener.
ch. 6. sect. 13.

Sect. 24.

PART. 3. 230 *Objections against kneeling drawne*

Broth. arg. 12 may serue for testimonie to this purpose. First, you (r) say, *that the first appointers of kneeling appointed onely a toleration of it, and that (1) you be onely bound by law to that which was appointed by them.* Verily if this be true as you say, then kneeling is not enjoyned with necessitie to be done, much lesse with opinion of such necessitie. Secondly, you (r) say, *no law binds vs to the necessitie of kneeling;* if this be true as you say, then the same conclusion still followeth, that much lesse any opinion of necessitie can by law be annexed vnto it. Thirdly, you (u) say, *that the Church vrgeth not kneeling at the Sacrament at all, but onely three or foure Church-governours.* If this be true as you say, why doe you challenge this Church for vrging it as necessarie to salvation? Fourthly, you (w) say, *the Common prayer booke allowes of sitting at the Communion.* And againe, (x) *it allowes the minister to stand vp.* If this be true as you say, nothing can more acquit the Church of enjoyning kneeling as necessarie. For what I pray can acquit her better, then this, that (as you affirme) she alloweth of all gestures. These things I but mention to note your owne repugnancies, and contradictions to your selues, that whiles one while you say, the Church and lawes thereof makes kneeling so necessarie as infringeth Christian libertie, that is by necessitie of opinion; another while you denie that it requires kneeling, with any manner of necessitie, so much as necessitie of obedience. I would to God the consideration of your owne vncertainties might admonish you to fly vnto the vnmoueable pillar of truth. So I conclude my third generall answer, whereby I haue vindicated this Church from infringing of Christian libertie in imposing the practise of kneeling vpon Communicants at the Lords table.

Our

Our fourth, and last answer.

Fourthly, and lastly, whereas you vse the argument *Scilicet*, 22. of Christian libertie to condemne kneeling at Sacrament in our Church, let me proroake you to take notice, and tell vs vpon what foundation you meane to build the same, that it may effectually serue against vs: my meaning is this; in pressing of this argument is it your purpose, to suppose kneeling at Sacrament to be indifferent in it selfe, or else to suppose it to be plainly wicked and impious? It is not materiall, what you esteeme of the gesture in the force of either arguments, but in what respect it is to be taken for the right managing of this, that the matter may be brought to an issue. Well then, first I aske you, if you vrge your argument of Christian libertie, as supposing the gesture to be abominable? And this one while you professedly doe, as the (y) Replier sheweth: *The received state of this question* (saith he) *is of libertie from ceremonies, which are appointed unlawfully.* (Indeede the Replier prooues this out of the Abridgement by a silly reason, because the said Abridgement doth e-very where denie the ceremonies to be in their owne nature indifferent: a reason without a sparke of judgement, for it is not materiall in this question at all, that the Abridgement denies kneeling to be indifferent in other arguments: but vpon what *hypothesis* it presseth this argument of libertie: but let this passe, let the Replier haue the state of the question to be of libertie from kneeling, as it is supposed for a gesture which is commanded unlawfully) but let me entreate him to consider whether ever man vsed an argument more vainely and childishly, then he vseth this of Christian liberty from a wicked action: You might as well vse it to prooue, that it is not lawfull to sweare, lye, steale, and commit adulterie: for who of vs was ever so void of vnderstanding,

9 Repl. gener.
to Bp. Morz. ch.
6. an. to sect. 3.

ceremonies, onely ceremonies of order, decency, edification, allowed vnder those generall notions without determination of specialls; as if he should haue said, the Magistrate can ordeine no ceremonie except it serue for order, comelinesse, &c. for it is impiety not to obserue order, comelinesse, &c. Now if he vnderstand in this sense, I haue plentifully answered otherwhere: otherwise it is vndoubted enough, that the Magistrate can appoint lawfully such speciall circumstances, as without his appointment, may without impiety be omitted: for else there is no libertie left vnto vs of one mutable circumstance in the world. Besides kneeling at the Sacrament is not ordeined of the Magistrate oppositely vnto God, but subordinately. Therein hee doth not institute a new, but apply a gesture already by God himselfe instituted to diuine worship.

Sect. 29.

Disput. 163.

But against this the Disputer saith something: If (saith (m) he) applying to the Sacrament of a thing already instituted to Gods worship make the same thing therefore warrantably applied, then the Church may command vs lawfully to kneele in the act of receiving, and to pray for the good estate of Christian Princes, and such like, because reading and praying to such purposes are already instituted and commanded by the Lord. Answer: There is not the like reason betwixt the matter of religious employment & personall gestures: by that one ordinance is distinguished from another, and so it is not by gestures, which are in their kinde not onely vsfull, but necessary in all ordinances. Besides the force of this exception of the Disputers, (as himselfe (n) also further declareth) standeth in this, that (as Gods institution of one thing in one part of his worship, doth not warrant the same in another, because it may be vsfutable therunto: so) kneeling at Sacrament is not warrantable by Gods institution of kneeling in his worship otherwayes, because it is not to the nature of the Supper, as it is vsfutable to prayer and thanksgiving. Thus here is nothing said, but vpon begging, that kneeling is vsfutable to the Supper, which I

haue

handled before in the second part of this Treatise. And hitherto of your first reason, whereby you would shew, that though kneeling at Sacrament be indifferent, yet are not Christians bound to obey the Magistrate in commanding it.

Secondly, you (o) say, *That Christians are at liberty in this Land, and may lawfully refuse the gesture of kneeling, because there is no law of this land (whereunto they are bound to be subject) that doth by commandement impose the same vpon them.* *Self. 30.* *o Manuscript, ch. 4. Surv. at large p. 168.*

Ans^r. This is a consideration, which men skillfull in the Law be fitter to deale withall then I: but because I see nothing of it in your writings of such weight, but which it seemes an easie matter to satisfie, I have thought good not to let it passe. I say then, there bee foure bonds, which impose vpon vs the practise of kneeling when we receiue. First an Act of Parliament, Secondly our Ecclesiasticall Canons, Thirdly, his Majesties Sovereigne authority. Fourthly and lastly those rules of the word, which requyre, that in things indifferent, we study to seeke and further both the common peace, and edification of the Church. In these poynts let vs conferre together a little.

Of the bond of kneeling by Act of Parliament.

FOr the first, that we be bound to kneele by Act of Parliament appeareth by the Statute of *Eliz. 1. cap. 2.* whereby the second Common prayer booke of *Edw. 6.* is established. In which booke before the words of distribution there is this Rubrique, which in manner remaineth in force vnto this day. *Then shall the Minister first receiving the Communion in both kinds himselfe, and after deliver it to the people in their hands kneeling.* All that can be excepted in this case, is about the construction of the words, now that construction you would haue to bee both doubtfull in Grammaticall syntax, and probable, for the

the liberties of other gestures in the intent of the booke, and of them which compiled it. For the Grammaticall construction you say, (p) *It is altogether doubtfull, whether kneeling be referred to the Minister delivering, or the people receiving.* Answer. This is to stumble at a straw; reason it selfe takes away the danger of all doubting in that thing; for who will be so forsaken of wit and sense, as ever to decree, that the Rubrick should require the Minister to kneele, whiles he distributes to the people standing, or sitting: therefore the word kneeling must needs at least be referred to the Communicants. But then you proceed, saying; (q) *Suppose the word [kneeling] be immediately to be joyned to the word [people] yet the Rubrick may be expounded as shewing indulgence to kneelers, rather then commanding them for so. kneele, in this manner [and after deliver it to the people in their hands [kneeling] that is, though he finde them [kneeling.]* I answer. This interpretation crosseth all the Rubricks, directing the Congregation for gesture, in the Booke of Common Prayer; which no otherwise prescribe or commend the same, but as here by a participle. I will present you with some examples.

¶ This is in the beginning of morning prayer.

¶ A generall confession to be said of the whole Congregation after the Minister kneeling.

¶ Before the Creed of morning prayer.

¶ Then shall be said the Creed by the Minister, and the people standing.

¶ Next the Creed afore said.

¶ After that these prayers following shall be said devoutly kneeling.

¶ In the beginning of the order for administration of the Communion kneeling.

¶ Then the minister shall rehearse distinctly all the ten commandments, and the people after every commandment shall say God mercie, for their transgression of the same kneeling.

¶ Then

¶ Then shall this generall confession be made in the name of all those, that are minded to receive the Communion; all kneeling upon their knees.

¶ In the aforesaid order for administration of the Communion.

Verily whiles I compare these places with the Rubrick in controversie; and finde no Rubrick in the whole booke that may admit of your sense, I am plainly resolved, that the words of this Rubrick are a direction to kneele; direction I say according to the manner of the booke; and you that please to expound it for toleration, might expound as much of all the former examples. Besides the booke taketh notice of no other gesture at all in the act of receiving, but of kneeling. Also kneeling is prescribed (in the order of the Communion) vnto all the people which doe communicate, as the gesture to be used for a good space before, and till the distribution take place; therefore by that order the Minister should finde them all kneeling upon their knees; for then they are not (as you (r) confesse) sodainly to alter their gesture. Lastly, *intellectus currit cum practica*, a law is to be expounded according to the generall practise; and albeit certaine men haue made a stirre against kneeling from time to time, yet kneeling is knowne to haue bene the settled gesture of this Church well neare as farre as any man aliue can remember.

But you haue much to say about the intent of the booke it selfe, and the establishers thereof, after many words and much adoe to evince some thing, all it seemeth may be referred to three principall considerations. First, Certeine (s) presumptions that the State would not in the beginning of *Q. Elizabeths* raigne directly and plainly commaund the people to kneele. Secondly Certeine (s) differences betwixt the former, and the latter bookes of Common prayer, which may seeme to induce vs to beleue, that the latter booke made better and firmer, then the former did not directly, and plainly command to kneele. Thirdly, certaine reasons drawne from

w p. 179, &c.

w pag 18, &c.

x Pag. 173.

from the booke it selfe, whose intendment may seeme to be (w) to drawe the people more neerely to follow Christs example: and (w) secondly more liuely, and Sacramentally to set forth the death of Christ. If I haue not rightly diuided your matter, you may do well to lay the fault vpon your selfe, that presents it to vs something confusedly. For your presumptions, how the State in the beginning of Q. *Elizabeths* raigne was minded, I leaue them to your selfe, as being the birth of your owne braine. For your differences let the Reader note one which I will name to the very purpose, none of all yours being able to counterpoise it. You say the latter booke was more reformed, and it is true (x) yet in the former booke, there was a note of explanation, which faith of kneeling, *that it might be used or left, as every mans deuotion served without blame*, and besides in that booke there was no mention of kneeling in the Rubric next before the distribution of the Elements, whereas in the latter book of *Edw. 6.* the note of explanation was taken away (marke that) and the word [*kneeling*] added to the Rubrick next before the distribution of the elements. Now how vnprofitably doe you tell vs of many other matters vpon the By, when this in the midst of them all evidently confuteth your purpose. For the intendment of the booke to follow Christs example, and liuely to set forth his sufferings I graunt; but doth that inferre that it doth not therefore commaund the people to kneele: if you persuaide any man, that such consequence soundly followeth, it must be one, that is not one of the wisest. In short all in a manner that you say is either impertinent, or but conjecturall, or begged, or miserably inconsequent. But to end this strife, let me request Mr. Surveyer to survey the writers of his owne side, and see whether they doe not confesse plainly, that you be bound to kneele at the Lords Supper by act of Parliament, the Authours of the Abridgement speake in this manner: (y) *King Edwards Common Prayer Booke is the (only) law,*

whereby

j Abridg. p. 43.

So Manuscrip.

chap. 1. Art. 4.

Whereby we are bound to use the gesture of kneeling, (that booke being established by Parliament.) Again they * *Abridg. p. 37. speake in these words in another place, that kneeling in the act of receiving the bread and wine in the Lords Supper is enioyned (as a significant ceremonie) appeareth plainly by the Booke of Common Prayer, authorised by act of Parliament, Anno 5. Edw. 6. [to the which booke wee are (in this point) precisely bound by the Statute, 1. Eliz. fol. 97 2.] Where it is said, that this gesture is commanded (for signification.) By what Queries and inducements now can you reconcile your selfe with the Authours of the Abridgement? And thus it appeareth that an act of Parliament bindes vs to kneele in the act of receiving the Lords Supper.

Of the bond of kneeling by the Canon.

NExt we be bound to kneele by order of an Ecclesi- Self. 33.

astlicall Canon. But against this you except. First, that (x) the Canons have not the force of a law, being never confirmed by act of Parliament.

Answer. It is enough that the Canon which ordereth for kneeling be contrary to no statute enacted by Parliament: for it is but begged which you say, that the Booke of Common Prayer confirmed by Statute leaues kneeling at libertie, as in the former section I have shewed: and then being contrary to no law of God, or Statute-law of this land, why should you speake thereof (as you be wont to doe) so vnworthily and contemptuously? Was there ever any Church since the times of the Apostles, but Synods haue beene thought to haue authoritie in Ecclesiasticall orders? And what may you meane, when you (a) say: *It cannot be denied, but the Church hath power to make lawes, and constitutions, to command or restraints the use of indifferent things?* Can the Church make lawes and constitutions, except certaine chosen men meete together? and hath not every Minister indued a voice in chusing a Clerke,

Manuscrip.
ch. 4.
Survey 102.

Manuscrip.
ch. 4.

w P. 179, &c.

w pag 189, &c.

x Pag. 173.

y Abridg. p. 41.

So Manuscrip.

chap. L. ARG. 4.

from the booke it selfe, whose intendment may seeme to be (w) to drawe the people more neerely to follow Christs example; and (w) secondly more liuely, and Sacramentally to set forth the death of Christ. If I haue not rightly diuided your matter, you may do well to lay the fault vpon your selfe, that presents it to vs something confusedly. For your presumptions, how the State in the beginning of Q. Elizabeths raigne was minded, I leaue them to your selfe, as being the birth of your owne braine. For your differences let the Reader note one which I will name to the very purpose, none of all yours being able to counterpoise it. You say the latter booke was more reformed, and it is true (x) yet in the former booke, there was a note of explanation, which saith of kneeling, *that it might be used or left, in every mans deuotion serued without blame*, and besides in that booke there was no mention of kneeling in the Rubric next before the distribution of the Elements, whereas in the latter booke of Edw. 6. the note of explanation was taken away (marke that) and the word [*kneeling*] added to the Rubrick next before the distribution of the elements. Now how vnprofitably doe you tell vs of many other matters vpon the By, when this in the midst of them all evidently confuteth your purpose. For the intendment of the booke to follow Christs example, and liuely to set forth his sufferings I graunt; but doth that inferre that it doth not therefore command the people to kneele: if you persuaide any man, that such consequence soundly followeth, it must be one, that is not one of the wisest. In short all in a manner that you say is either impertinent, or but conjecturall, or begged, or miserably inconsequent. But to end this strife, let me request Mr. Surveyer to survey the writers of his owne side, and see whether they doe not confesse plainly, that you be bound to kneele at the Lords Supper by act of Parliament, the Authours of the Abridgement speake in this manner: (y) *King Edwards Common Prayer Booke is the (true) law,*

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Of the bond of kneeling by the Canon.

NEXT we be bound to kneele by order of an Ecclesi- Self. 33.

astlicall Canon. But againe this you except. First, that (x) the Canons have not the force of a law, being never confirmed by act of Parliament. Answer. It is enough that

Manuscrip.
ch. 4.

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Survey 102.

Manuscrip.
ch. 4.

not be denied, but the Church hath power to make lawes, and constitutions, to command or restraine the use of indifferent things? Can the Church make lawes and constitutions, except certaine chosen men meeete together? and hath not every Minister indued a voice in chusing a Clerke,

by

by whom he consenteth to the constitutions, which the Synode maketh? If you object, that the elections, or constitutions be partially swayed, I haue not to defend personall delinquencies, (as I am vtterly vnacquainted with them) but therefore it followeth not, that in a thing indifferent in nature and vse those Synodall constitutions are disannulled, more then lawes of the Parliament house in lawfull things are disannulled in such case.

Señ. 34.

6 Survey. 168.

Secondly, you except, *that (b) though the Canon (forbidding the Minister to giue the Communion to any but such as kneele) doe binde the Minister as being perhaps subiect to the confusion of the conuocation, because by his absen Clerke best supposed to giue consent, yet what is this to the people, who by no procurators, or substitutes, gaue any consent to those Canons?* Answer. A strange exception! is not as much to be referred by a congregation to their Pastor in chusing a Clerke for them as is referred by all the Pastours to the Clerke chosen in making lawes for them. Also is it true that the people are bound to no constitutions of order, made without their consent? giue vs one example of a Councell or Synode (in any age of the Church of Christ) to make this good by? Certaine it is, that the Apostles ordeined certaine things to be observed by the Churches, *Act. 15.* without their knowledge and consent, and then certified the same vnto them by letters. Furthermore if this be true, that the people be bound to no order, but what themselves were parties (by their substitution at least) in the decreeing of, then is all authoritie of Pastours and Governours inmutable and yet necessary circumstances in Gods worship quite taken away; (which as it cannot be affirmed without many absurdities) so is plainly contrary to your owne opinion and doctrine of Ecclesiasticall power in indifferent things, partly confessed (as I haue shewed) to this Church, partly defended for your Presbyteries.

Señ. 35.

6 breadth. arg. 10.

Treat. of diu.

worth p. 34, 35.

26, 27.

Thirdly, you (c) except, *that by observing of this gesture, you shall yeeld obedience and homage to spiritual Lords, whose*

whose authority is vsurped. Answer. I bring this objection in here, because I know no manner of pretence for the likelihood of your saying; that by kneeling we doe homage to the reverend Bishops, but onely in respect of the Canon, either for the making or executing. But for the former, neither did they by their sole authoritie make the Canons, nor if they did, is therefore the authoritie of lawfull constitutions to be despised. And for the latter, it is not onely lawfull, but needfull, that for the preserving of vniformity and peace amongst vs a lawfull order should be performed, and executed. In both if the authoritie of the Bishops were vsurped as you say, yet the answer which you make for justification of your callings received from them, will serue much more to iustifie the vse of a warrantable gesture commaunded by them. Namely, that we must reverence the Princes power, and the Churches power, which be of God, though it be committed vnto, and exercised by men that by the law of God are not capable of it. Now (say you) the Prince, and the Church of England by act of Parliament in the beginning of Queene Elizabeths raigne haue committed that power vnto the Bishops, which they doe rule by, and therefore we ought not to looke so much at the men, as regarding with reverence the law, established by the Prince, and the Church assembled out of all parts of the Realme in Parliament; whereby their authoritie commeth vnto them. What now will Mr. Bradsh. answer to *Manuscrip.* and what will *Manuscrip.* answer to it selfe in this case? and what will become of the homage, which Mr. Bradsh. speakes of? you might as well say that to doe any thing by Canon, at least in mutable orders, and place, and other circumstances of diuine worship, especially to vse the gestures prescribed, as to stand at Creede, to kneele at prayer, &c. is vnlawfull, because to doe the same is to doe homage to the Bishops: and this is a notable ground, whereupon to build a Brownist, or Seperatist. Beside, I aske

Q 2

Mr.

Mr. Bradshaw, whether that which he saith will not be applyed against any Church-governours in Europe, say in *Geneua*, or in your owne framed Presbytery? Is there any Church, where the Governours haue not limited certaine orders for their Assemblies, and worshipping? vndoubtedly your doctrine takes hold vpon them, which teacheth in this manner. *All moere Ecclesiasticall and Religious actions enioyned by an Ecclesiasticall and spirituall authority, must needs be signes of spirituall bondage to the same authority.* Wherefore in that sense wherein you will iustifie other Churches, and Governours, be not so vnkind as to condemne onely your owne. Especially if you consider, that though for disputation sake we put the case, of our Governours, as you would haue it, for satisfying some men if it be possible, that they may kneele at Sacrament; yet that their authority and place, is not Antichristian as you traduce, but manifestly intending, and effecting by Gods goodnes in plentifull experience the building of the Church of Christ. But it is an hard taske, that a Christian cannot satisfie his conscience, whether it be lawfull to kneele at Sacrament, vntill he haue tryed, whether the place and authority of the Bishops be warrantable. I must tell you, that this is a prooffe not onely tedious, and farre about the bush, but vnprofitable and to no purpose, if you possiblie could evince the truth thereof as you doe desire. Now I suppose it remaineth true, that an Ecclesiasticall Canon of an Ecclesiasticall circumstance (lawfull to be vsed howsoever) hath force to bind vpon vs obedience, and so that we be bound to kneele at Sacrament by the Canon. And the rather is this to be yeilded, by that which you (e) say of the authority royall, that the King hath power to ratifie, and giue life and strength to Ecclesiasticall Canons, and Constitutions. For behould this authority Royall hath ratified those Canons, and so this of kneeling in contro-
versie.

a Protest. of the
K. Supremacy.
sect 14.

Of the bond of the Kings sole, and Sovereigne authority.

THirdly, suppose there were neither Act of Parliament, nor Canon for kneeling, yet in asmuch as it is knowne that it is the will and pleasure of his Majesty (as it was of his immediate predecessours of famous memory) that his people should keepe one Vniforme order in-receiving the Sacrament, therefore the said Order ought to be observed, I shall need to say the lesse in this poynt, because it is not gainesaid, nay your owne opinion (I hope) will satisfie your selves: where you (f) profess *Protest. sect. 8* selfe, *We hold that Kings by vertue of their Supremacy have power, you also that they stand bound by the law of God to make Lawes Ecclesiasticall, such as shall tend to the good ordering of the Churches in their Dominions.*

And againe; (g) *The Supreme Magistrate ought by his 2 Sect. 12. Authority, not onely to prescribe Canons of uniformity, and consent, in Religion and worship of God, unto all the Congregations in his Dominions; but also to punish the offences of any of them, that they shall commit against the Lawes of God, the Policy of the Realme, and the Ecclesiasticall Constitutions enacted by his Authority.* Wherefore (to say no more) kneeling at Sacrament being lawfull in it selfe, it followeth, that we ought to observe it, by the bond of his Majesties commandement.

Of the bond of kneeling taken from the necessity of seeking the peace and edification of the Church.

LASTly we are bound to kneele at Sacrament, for the *Sect. 37.* conservation of the Churches peace, and edification of Gods people. Verily there is nothing more need-

6 Psal. 133.

6 Psal. 133.

1 Cor. 11. 16.

Self. 38.

Manuscrip.

ch. 1. arg. 8.

full in the society of the Church, then peace, and quietnesse, nothing which a good heart will study more to advance then it. (b) *Oh how good and how pleasant it is for brethren to dwell together in unity! It is like the sweets and fragrant oymment on the head of Aaron, like the beavenly and fruit-begeting dew, that falleth upon the mountaines.* (i) *Peace should be sought within the Churches walls, and prosperity within her Palaces.* For your brethrens and companions sakes, you should now say, peace be within the Church of England. Why doe you not harken to the rule of the Apostle: (k) *If any man seems to be contentious, (in a variable circumstance, in a thing indifferent (we have no such customs, neither the Churches of God. I would to God, you did seriously thinke what a sinne it is to make needlesse strife in the Church, and what miserable effects it produceth; and how your selues be the offenders in this case. But what (I pray) shall be said for leaving of your ministries, forsaking of your flocks, which God hath called you to be overseers of, casting off the Communion of Gods people and ordinances, and all this, for refusing to kneele at Sacrament; that is, to vse a gesture plainly indifferent in nature and vse? Alas, this is not onely to streine at a gnat, and swallow a camell; but beholde it is a kinde of contempt, and shamefull reproach of the Church and worship of Christ. I hope every godly minde will be provoked accordingly to consider. Thus I haue shewed, how many wayes we be tyed to vse the gesture of kneeling in the act of receiving the Sacramentall elements in this Church of England. So much for your second exception.*

Thirdly, you (l) say, *we are expressly forbidden in Gods word to goe backward, 16. 1. 4. and straitly charged not so much as to stand at a stay, but to be led forward to perfection, Heb. 6. 1. and to propound to our selves, and labour to imitate the purest and best examples, Phil. 3. 17.* Answer. But shall we goe backward in religion by kneeling at Sacrament? How prooue you that? First, say you, *wee shall*

leane

leaves the manner of receiving, which we have long used. A worthy reason? then it was a going backward in religion for the auncient Church to kneele at prayer vpon the Sundayes on which they used to stand, for aboue (as the Disputer (m) affirmeth) the space of a thousand yeares together: then it is a going backward in religion, for this Church to betake vnto standing or sitting at Sacrament, because she shall leaue that manner of receiving which hath beene long used. But secondly, say you, *standing or sitting is better then kneeling*. If it be, it is onely better as one mutable circumstance is better then another, and this betternesse stands onely in respect of concomitant circumstances: and so this reason takes away the lawfull libertie of changing gestures and circumstances. Kneeling in prayer is the best gesture of prayer, and is it a going backe in religion therefore to sit or stand in prayer vpon occasion? But why is kneeling the worst of all gestures in receiving? because the other be more agreeable to the example of Christ and his Apostles, and all the best reformed Churches; whereby appears that if kneeling be not simply vnlawfull, yet is worse then they. I answer, first, here is contradiction, for you yeeld, and suppose kneeling to be otherwise lawfully, and yet you say it is a going backe in religion. Secondly, your examples cannot satisfie; that of Christ and his Apostles is not certainly knowne; if it were, it proves sitting better then kneeling no more, then his sitting to preach from time to time proves standing worse then sitting in the act of preaching, or that standing in that act is a going backward in religion. As for other reformed Churches, let them looke at our example as well as we at theirs: their examples will be a poore satisfaction to a mans conscience meereley as it is opposed to the example of our owne Churches. If this be all the prooffe of your betternesse, you have said as much as comes to nothing. Thirdly, compare those Scriptures, which you quote immediately, with the gesture of kneeling, that is,

m Disp pag 86.

with an allowed, and naturall gesture in Gods worship, and you may well conceive, how impertinently you alledge them, how vnrasonably you abuse them, which evidently speake of falling backe from the substantiall truth and worship of God.

And thus I haue (by Gods goodnesse) answered all your three considerations, or reasons, tending to prove, that if kneeling at Sacrament be indifferent in its nature and vse, and so also vrged in this Church, yet are not Christians bound therefore to vse it. And so much for your generall argument, that kneeling at Sacrament in our Church deprives men of their Christian libertie.

*Reasons, or Considerations, to shew further
that Kneeling at Sacrament enioyned in
this Church, is not against Chri-
stian libertie.*

Self. 39.

VNto all which I haue said for defending the lawfulnessse of kneeling in this Church, notwithstanding our Christian libertie; I will adde besides a few considerations of weight, whereby the Christian Reader may be further confirmed in his opinion and perswasion of the said lawfulnessse.

In 1. *Act. 15.* There was a Councell held by the Apostles and Elders, wherein they decreed that the Churches of the *Gentiles* should abstaine from meate offered to idolls, from blood, and from things strangled. This abstinence they imposed vpon them, (though it was a burthen) as a necessarie thing, which to obserue accordingly they should doe well. *vers. 28, 29.* Behold here is obedience, and necessitie of obedience required of the Churches in things indifferent, though it was burthensome vnto them. Runne through all your Scriptures, and reasons, which I haue answered before, and see if al-
most

most every one of them might not be vsed against this Councell held at *Ierusalem*, as infringing the libertie of the Churches, as well as the same haue been vsed against the present order of the Church of *England*.

Secondly, I aske you whether you allow of none of *Sell. 40.* all the Canons, and constitutions, of Ecclesiasticall orders, which haue beene decreed in the Councils and meetings of the Church from generation to generation. If you doe not, you cannot denie, but you are contrary to all the Doctours, and learned men that euer the Church had since the Apostles: If you doe, alas must a Canon of a lawfull thing be onely despised in that Church, to which you owe greater seruire, then to any of them all? But what will you say to all the reformed Churches at this day, which haue constitutions of Ecclesiasticall orders, within themselves, whereunto their owne people be bound, *Geneua* it selfe not excepted? is your libertie greater then the libertie of all other Christians in the world, or doe you better vnderstand the matter, and tenour of it then they? I request you to thinke vpon this point, which will be of speciall vse in this disputation of libertie.

Thirdly, in looking vpon your owne libertie, you should consider how you hinder and oppose the libertie of others. First, you destroy the libertie of the Magistrate in making lawes, concerning the ordering of the Churches and Gods worship by determination of mutable circumstances. Secondly, you destroy the libertie of the Church, and the priuiledge of Church-government, by contesting against the same in things indifferent, vpon pretence of your libertie. Thirdly, you destroy the libertie of all Christians, by affirming that it is not lawfull for them to forgoe their power, to the end they may seruish others, for their owne advantage, and comfort, nay not for the furtherance of the Gospel: whereas the Apostle posse requires that wee should not please our selues in things which are indifferent, but our neighbours

S^t. 42.

in that which is good for their edification, *Rom. 15. 1, 2.*
 Fourthly, I would you did seriously take knowledge,
 and call to minde the vnspeakable comfort, which God
 hath bestowed vpon you, vnder the happie Raignes of
 his Majestie, that now is, and his next most noble Pre-
 decellours: and may further bestow by them and theirs
 vpon your selues and your posteritie for many generati-
 ons that are yet to come. Oh that loue, (which if it be
 true and great, is strong as death, hot as fire, and more
 powerfull then all other incentiues) might persuaide you
 to yeeld of your libertie in the smallest matter, to such
 by whom (vnder the Lord) you possesse libertie in the
 greatest; and how many things doe aggravate your
 vnkindnesse in this case. First, there is nothing vrged vpon
 you, but what is pleaseth the King himselfe to per-
 forme in his owne person: if such a task had beene im-
 posed, which the imposers would not haue moved with
 one of their fingers, verily, there might haue beene some
 cause giued of relictation and complaint, but now that
 you be incited onely to consociation in one lawfull man-
 ner of serving God, why should you holde your selues
 vnworthily dealt withall? Secondly, that which for cha-
 ritie and edification, you may deprive your selues of,
 why should you not also deprive your selues of at the
 commaund of the Magistrate? haue you libertie to or-
 der your carriage in indifferent things, for contenting
 and satisfying of private persons, and haue you none to
 shew in such things your due subjection to the higher
 powers? Also haue you Christian libertie for satisfying
 of your selues, in things indifferent, (for so a mans will
 is free to doe, or leaue them vndone, as they be conside-
 red of themselves) and shall the Magistrate haue no sa-
 tisfaction at all in respect of his pleasure in them? Sure
 this is too rigorous, and harsh behaviour, nor without
 the guilt of hatefull ingratitude. Thirdly, you looke
 your children and servants should obey your selues in
 things indifferent, not onely concerning civill things,
 but

but concerning the ordering of Gods worship within your owne doores; for the times, places, and many other circumstances thereunto belonging: Is not the King *Pater Patria, et nutricius Ecclesie*, the father of his Country, and fosterfather of the Church? (u) Is he not a soveraigne Lord, and are not you his servants, and incomparably more bound then any domestick servant can be to his Master? What vnkindnesse is this therefore in you not to yeeld so much power to the King in the circumstances of Gods worship in publick, as you assume, (and will assume) to your selues in the circumstances of his worship in private? you may doe well to thinke vpon these things in good earnest. 1Sa. 49. 13.

Fifthly, what good reason are you able to giue, why the Magistrate, and Churches order for kneeling in prayer, standing in confession of faith, standing, or sitting in the word, (which you allow, and you say the Communion booke also (e) alloweth:) why their direction for the times and places of diuine worship, and appointment by you allowed of sundry matters more, (which being necessarie in their kinde are variable in particular determination) should not deprive vs of Christian libertie, as well as the direction of kneeling at the Lords Supper? In those things you never complaine, that I can heare of, that your libertie is wronged; onely (forsooth) it is abridged, and abused in this one onely gesture! If you must needs keepe your old wont, and tell vs that kneeling at Sacrament is vnlawfull in other respects, I haue to intreate you to consider of mine answer to those respects in such arguments, where you will point vs vnto them. In this place you must sticke to the sole respect of Christian libertie, wherein if I saw not the ignorance of some of your side, the childish trifling of you the defendours also, I should not need so often to call vpon you. I presse you therefore to keepe close to the present point, and in good sooth aske your consciences, if Christian libertie block not vp the way against the Magistrate, Sect. 43.

Magistrate, and Churches ordering in some gestures, and circumstances of divine worship; why it, (I say againe Christian libertie) should block vp the way against this gesture, and circumstance in the Lords Supper? Why should you not either giue the Magistrate and Church power in all things of indifferent nature, and vse, or else in all these vterly take it away?

Sol. 44.

Sixthly, One thing further I will vrge against you, which will trouble you in this Argument of your liberty, if I be not deceived! It is this. It is vndoubted, that if your selues had authority to appoynt Ecclesiasticall Orders in this Church, or they which haue, would be ruled by you, among other things, you would be sure to forbid kneeling at Sacrament, and suffer Communicants only to sit or stand. Iudge in your selues whether we should haue as much reason to cry out against you for infringing our liberty, as now you haue against this Church, for we are perswaded vpon sure ground of Gods word, that it were lawfull for vs to kneele in the act of receiving, if kneeling were left at every mans liberty, as you are perswaded it is lawfull to sit or stand, if sitting & standing were left at every mans liberty. Therefore if your owne practise in forbidding the gesture of kneeling would not hinder our liberty, neither doth the present practise of this Church, in forbidding (for Vniformity sake for a time) to vse the gestures of sitting, or standing, hinder your liberty: It is the rule of nature, of the Law, and Prophets, and of Christ himselfe (f) as ye would that men should doe unto you, doe ye also to them likewise.

f Luke 6.31.

Sol. 45.

Seventhly and lastly, you talke of Christian liberty, and for that you earnestly strue, now you know that which is indifferent and we haue liberty in, we may doe sometimes, and sometimes leaue vndoe. But behold you will not kneele in receiving the Sacrament, I say, you will not kneele at all. If you would haue been content to kneele sometimes, so that you might also sit or stand

stand at some other times, as it were, to shew and use your libertie which you haue, it would haue something more concerned the pretence of Christian liberty; but to oppose akogether against the order of Governours (vpon opinion that you haue liberty to doe otherwise) is a peruerse abusing of liberty, and a contempt both of the Magistrate, and Church. Truly, if you kneeled for the most part, and vpon occasion varied your gesture but sometime, I am assured you would find some indulgence in so doing. But never to kneele, not one time, and yet make a noyse about your Christian liberty, is very stubborn learning, as if Christ had given vs this liberty in indifferent things to be a skonsse against the commandements of authority. So much of the Argument of Christian libertie, and of all the limbes and parts thereof, which the cause in hand requireth vs to consider. Now the iudgement be to the vnderstanding Reader.

Obiections against kneeling drawne from Piety, answered.

CHAP. 2.

IN the next place wee are to come to those Arguments, whereby you doe indeavour to shew, that kneeling at Sacrament is against piety. Now these are of two sorts. First, such as are builded vpon the manner of our Churches enioyning. Secondly, such as are builded vpon the practise of the Papists, whereby this gesture hath ben defiled. Of the former sort I haue obserued these three. First that kneeling is enioyned in this Church as necessary to salvation, that it is prelsed more then Gods Lawes, &c. (for so this may be said here
against

against Piety, as well as it was said before against libertie) but (setting aside personall faults, which are not materiall to the question, whether it be lawfull for me to kneele or not) so much as is objected pertinent to this place, together with the answer, may be noted and borrowed from the former Chapter: so that no more needs to be said of that matter. Secondly, kneeling is made in this Church a significant gesture, and therefore you say it is impious. Thirdly, kneeling is appointed for adoration of the elements of bread and wine, and so must needs be idolatrous. Now these two latter (by Gods gracious helpe) must be severally examined.

*Of the Argument of Kneeling drawne from
the signification which the Church putteth
upon it.*

Sol. 2.

THis then is one of your exceptions against kneeling at Sacrament, that it is appointed by the Church to be a significant gesture, namely to signifie humilitie, and gratefull acknowledgement of Gods loue in Christ: and surely in this exception I finde a minde rather to disgrace the gesture, then to disprove it. The Church doth not teach, that any thing is signified thereby, but which would be signified, if she had altogether held her peace: she appoints no signification, but that which is according to the (9) nature of the gesture applyed to holy worship, as it signifies in prayer and thanksgiving, that is, that it signifies the inward humilitie, thankfulness, and devotion of the Communicants. And was there ever speciall gesture in Gods worship, which was not significant? was not the Publicanes smiting vpon the breast an evident signe of an afflicted and dejected spirit? But what should I speake of one singular gesture? is not all outward worshipping a signe of inward devotion? or else

9 Treat. of div.
worsh. pag. 10.
Naturall gestures have
such light, that
any of ordina-
ry conceits may
in the signe see
the thing signified.

else all outward worshipping is Pharisaicall; neither can we at any time judge men to be truly serving the Lord, except that outward expressions be tokens and testimonies of inward worship.

But that I may faithfully vnfolde the difficulties of *Self. 3.* this point, which are imagined, we must distinguish of signes. Some (r) doe naturally signifie something; and some againe be instituted to signifie: now of instituted signes you holde, that they be vnlawfull in Gods worship, if their signification be put vpon them by man. For you take for graunted, that kneeling at the Sacrament is a signe instituted by man, and not naturall. But both these propositions be false, either that kneeling, in this part of Gods worship, signifying according to the generall nature of it, is not naturall; or if the signification were instituted by man, that therefore it were presently to be held abominable. Now let vs examine by the rule of truth the maine argument which you vse for justification of this; for to the other you speake not a word: I suppose you did not thinke it needefull. But this the Reader must be admonished, that whereas your reason is set downe against all the (s) ceremonies together, it onely now concerne me to try what force it hath particularly, against the gesture; and that I justly may doe, because out of your generall ground you assume against the gesture, expressly, as well as against any other ceremony which is opposed. Thus then you reason,

(s) *All humane ceremonies appropriated to Gods service, if they be ordained to teach any spirituall dutie by their ag. Cerem. mysticall signification are vnlawfull.*

But kneeling at the Sacrament is such a ceremonie, so appropriated, so ordained.

Ergo.

The Major Proposition must be explained for the *Self. 4.* truthes sake, lest you hide the lustre of it by the fogginess of termes, which doe not seldome darken the same

VNTO.

Nat. doe.

The Replier can tell you that you call the gesture, abusiuely a Ceremony. Repl. gener. against Bp. Mart. p. 48.

vnto vs. First, what meane you by ceremonies humane? meane you such as the wit of man disposeth vpon the grounds of the written word, and of nature, or such as wherein [humane] stands in opposition to [divine.] In the later sense, you must onely meane it, if you will speake to any purpose, and in that sense it will auaille you nothing at all, as it will appeare. Secondly, what may be meant by [appropriated to Gods service?] what? appropriated necessarily and absolutely, or onely appropriated vpon occasion? for herein there is distinction to be made. Thirdly, what meane you by teaching by mysticall signification? It is needfull you teach vs the meaning, lest you intangle vs in a mysterie. Sure you meane no other thing by [teaching] but what is carryed in the word [signifying.] Now signifying is taken, either from the naturall aptnesse of things to signifie such or such matters to the representation whereof they be applyed: or else it is meere taken from the minde of man, that feigneth such a signification, where the analogie of the things themselves doth not afford it. And the benefite of this distinction, as also the truth, will better appeare by and by. Now prooue your proposition.

Reasons of your Proposition.

Sol. 7.

* This reason shewes nothing to the limitation of your proposition, (appropriated to Gods service.)
 * Abridg. ibid.
 * Repl. gem. to Bp. Mar. p. 42.

R *Eas. 1. (u) The second commandment forbids all images, and (v) so all religious similitudes, which are homogeneous unto them. Significant ceremonies are extrenall acts of religious worship, invented of man, and so are of the nature of images, so that such significant ceremonies which are by institution, must of necessity belong vnto the second commandment, and an accurate distinction of the commandment will easily shew this. Answer. It is pittie wee want such an accurate distinction of the second commandment to this day: to how small purpose doe you still tell vs of the second commandment, when you childishly beg the*

the sense and interpretation of it? Is it possible that any mans conscience should be resolved with such presumptuous of your owne? It is true the second commandment forbids some significant ceremonies, not because they are significant, (for there is no lawfull ceremony which can be (x) without a signification) but because either the things themselves be ill applyed to Gods worship, or because the signification suites not to the worship in hand, or else is forced & improper. Now that kneeling is not forbidden in the Sacrament, I have proved in its owne (y) place: how then can the signification be forbidden, when a more suitable and proper cannot be imagined. And because you pretend so much the second commandment, let me pose you a little in bodily fashions, and gestures; (for vnto them according to my purpose I will confine my selfe) onely first I will name such mutable circumstances, as your selues allow in Gods worship, (yet I meane such as are speciall) and aske you, forasmuch as they are significant, for whereunto can they serue, if there be no sense or signification to be made of them? whether they be forbidden by the second commandment? Next I passe to the gestures of other Sacraments, as Circumcision, Baptisme, &c. which were you cannot tell what, yet which soever the people of God vsed of old, the same was significant of something in those ordinances. Was all signification of those gestures then forbidden by the second commandment? Thirdly, renting of the garment which hath bene anciently vsed in humiliation, and prayer, (z) had a manifest signification; and was that forbidden by the second commandment? Fourthly, lifting vp (a) of the hands, (b) kneeling vpon the knees, are significant in worshipping; is their signification forbidden by the second commandment? Fifthly, vncouering of the head in the Sacrament is significant, as cannot be denied; and is the signification of that forbidden in the second commandment? Sixthly, standing and sitting at Sacrament you

x Calvin requires to such significations, dignitatem, distinct. lib. 4 c. 10. f. 14.

Part. 2. ch. 1.

z Ezra. 9. 3.
1 King. 18. 28.
Jerem. 38. 24.
a Calv. instit. lib. 2. c. 20. § 10. 11.
b Treat. of div. worsh. p. 15.

make significant many wayes, as I shall particularly shew by and by; and is the signification of these then forbidden by the second commandment? Alas, it cannot be, that the second commandment should forbid the signification of gestures; that it should forbid the signification of kneeling in all Sacraments, or in any part of Gods worship, whereunto it may lawfullie be applied. And in these circumstances and gestures whereof I have given instance, you must note, that the signification was and is instituted and of choice as much as in the gesture of the Lords Supper, yea and the things themselves are as humane ceremonies as the gesture of kneeling in the Sacrament, and as much appointed to Gods service. But if you be put to your answer, I imagine you meane that significant kneeling is forbidden, because kneeling it selfe is not appointed of God, and then you reason confusedly; for in that respect kneeling it selfe should bee forbidden, but not (if kneeling otherwise were lawfull) the signification which is made of it. So, that objection (as I said even now) belongs to another place, where it is fully answered.

Sell. 6.

This reason sayes nothing to the limitation of your proposition, *Appropriated to Gods service, Ibride. ibid.*

Reas. 2. (c) *Christ is the teacher of his Church, and appointer of all manner, whereby we should be taught of any holie dutie.* Answer. First Christ hath taught vs the lawfulnessse of kneeling vpon occasion in the Sacrament, as I haue shewed; and he hath taught vs in his word, and in nature, that kneeling in Gods worship signifies reverence, humilitie, devotion towards God: therefore Christ himselfe is the teacher of this significant gesture. Secondly, since you condemne such admonishing as signification of kneeling ministreth, why doe you plead for sitting by that respect, *because it (d) doth remember and admonish vs of our dutie?* Thirdly, but in truth you doe mistake, when you thinke our kneeling to be appointed to teach and admonish the soule, when it is rather (thāt I may so speake) taught of the soule, which makes vpon the bodie, like a seale vpon the waxe, an impression answerable

Idisp.p. 22.

unswerable to it selfe: for the signification of kneeling is not of some thing inwardly to be done, but an expression of something inwardly, and now actually done, that inward worship, wherein the bodie is now serviceable to the soule, being thereby onelie signified and testified, as it is in prayer and thanksgiving. As for *Mark. 7. 4. 7.* which the Abridgement alledgeth for prooffe of this reason, what is there for condemning of significant gestures in Gods worship? verily if you can make an argument from thence against them, I must confesse you can see light at a smaller hole then other wise men can: but stil your signification condemned there is built vpon the supposall that kneeling is an humane precept, (as humane is opposed to divine) and that is but to shew, that you can make the proofes of one of your arguments serue indifferently to any other. But the Replier would not (e) haue vs here to make a stand vpon this text, because for substance it hath beene handled before. I wonder then that he himselfe made such an vnprofitable stand at *ch. 3. p. 33.* it, as to first, and second, and third about it, and yet giue no replie to the maine and plaine matter.

Reas. 3. (f) This giues vnto ceremonies a chiefe part of Sect. 7. the nature of Sacraments, when they be appointed to teach by f. Abridg. ibid. their signification. Answer. There be three significations of a Sacrament: first, signification of durie from vs: secondly, signification of grace from God: thirdly, signification of assurance to vs in both the former. Note also that the signification of durie in a Sacrament, first, flowes from the signification of grace, as it were by reflection: and secondly, is both operative, and obligatorie, tht is, both stirres vs vp, and helpes vs to doe our dutie, and also bindes vs to the vniuersall, and continuall performance of it. Now I think this Diuinitie will not be refelled, but then the least of all these specifications cannot truelie be applied vnto the gesture of kneeling: who then would except against kneeling, because it is too Sacramentall, that would thus consider? It is

Repl to Bp.
Mort. generall,
at ch. 3. p. 33.

This reason
sayes nothing
to your limita-
tions, (humane
ordinances) &
C appropriated
to Gods ser-
vice.)

not bare signification, that makes a thing to participate of the Sacraments nature, but [such] a signification, as is Sacramentall, both in [what is signified] and [how] for if you take away these necessary restraints, you may make many things too Sacramentall, not onely in severall parts of Gods worship, but also in civill matters. Verrily if every thing must be condemned as too Sacramentall, that hath bare, and simple signification, then we shall lay a ground of condemning we cannot tell how many lawfull things, for not onely gestures, kneeling, uncovering, renting of garments, &c. but many other things signifying (something vnto vs) (yea of choyce) should haue the nature of Sacraments too much given vnto them. Nay I am beleife, we shall put you vpon a troublefome defence, for your Sacramentall sitting you are bold to affirme, that sitting signifies your coheirship & many things more, say that it is (*pars significata Dominica*) a very part of the signe in the Lords Supper. Behold then sitting hath a cheife part of the Sacrament given to it, even to signifie, both (*idem*, and *eodem modo*) the same thing and after the same manner, that the Sacrament doth, which is more then any man (I thinke) did ever say of the signification of kneeling to this day. I do wish that you would please among your thoughts, to make roome for this consideration, as it deserveth.

And against this which I haue said, the Replyer hath not written any thing (g) in that place, where yet he would seeme to defend the *Abridgement*, for that which he saith is either not intended by himselfe against the gesture of kneeling, but other ceremonyes; or else it buildeth vpon supposalls, both that kneeling is an humane invention & also that it signifies (because it is granted to signifie) as the Sacraments do so I am content to let him (h) alone, because I would neither wast paper, nor time.

But what shall be said to Mr. Bradshaw, who (i) sayes outright, that kneeling at the Sacrament, is a Sacrament, and confirms it by this reason, because being an out-

ward

Repl gen to
Sp Mon. chap.
3. sect. 4.

b 4. I shal doe
almost in all
he writeth in 3.
ch as saying no
thing against
the gesture.

Sect. 8.

i Bradsh. arg. 9.

ward rite, it edifies the soule in Christ, and because we say with one consent, that kneeling edifieth. And by this reason I should thinke the reasoner, better at making a Syllogisme in forme, then to conclude demonstratiuely. Nay here he doth not so much as conclude probably. I cannot thinke what deepe matter was in his minde; sure I am, the expression is shallow, and absurd, who would thinke that men durst commit such Arguments to the worlds censure? What (Sir) is every outward rite which edifies a Sacrament? Then the word and prayer be Sacraments, then all matters of Order be Sacraments, then all things are Sacraments, *for all things ought to be done unto edifying.* 1. Cor. 14. 26. I proteste, if I did conceiue Mr: Bradshaws meaning, whereby this absurdity might be avoyded, I would gladly take such his meaning, and frame mine answer accordingly; but now I can doe no lesse then reject such an Argument, the folly whereof is as soone confuted as reported by every man.

Reas. 4. (k) In the time of the Law, no significant Ceremonies might be received in the worship of God, but such onely as the Lord did institute. Answer. Dare you turne the word [Ceremonies] into [gestures?] You know God did institute no gestures to any Sacraments of the Law expressly, and particularly. So by this reason significant kneeling is as much allowed, as any significant gesture was in the Sacraments of the Law. This is (I think) presently against you.

Reas. 5. (l) God hath abrogated his owne significant Ceremonies, much lesse may man use such now, as himselfe hath devised. Answer. It is a plaine case, both that gestures are not of mans devising, and Christ did abrogate no gestures by his death, to bring new ones into their place. Therefore the gestures used in Gods worship vnder the Law, do still remaine in equall force vnder the Gospell; and this reason also is vehemently against you.

Sect. 9.

This Reason sayes nothing to your limitation (appropriated to Gods service) *abridge ibidem.*

Sect. 10.

abridge ibid. This Reason sayes nothing to your limitation (appropriated to Gods service.)

Sect. 11.

m Abridg. ibid.

This reason
says nothing
to your limita-
tion, (appro-
priated to Gods
service) truly
your limita-
on was to poor
purpose.

Reas. 6. (m) To allow significant Ceremonies, would open a gap to all other Ceremonies, if they shall be iudged to teach as fitly by their signification as the other. Answer. For kneeling I say proportion it and them equally, in all things, and inferre from it to them and spare not. First, let them be as lawfull in themselves as kneeling is in worship, and sacramentall worship. Secondly, let their signification be as fitly raised from them, as kneeling (which all the world knoweth) in Gods worship fitly signifies humilitie and reverence: but if you take these two points along with you, what gap will be opened to other ceremonies? verily no gapp, but what ought not to be shut against them, and it is a most vnreasonable saying, that a gap should be opened to oyle, images, cream, spittle, &c. by a significant gesture, when from it you can onely reason to mutable circumstances, which be necessarie in their kinde, but in particular determination be variable, and of them specially to other maine positions of the body in Gods worship.

Sect. 12.

Thus I haue touched the grounds of the Abridgement, against the signification of kneeling, which being so verie weake, (as it appears they are) I would haue passed over, saving that some would thinke, there is greater force and strength in them, then indeed there is, and the rather, if the same should be left vnanswered. Nay such a one as the Replier to Bp. *Mort.* would make a great noise about [fixe reasons guilefully passed over:] which yet in truth doe not so much as looke at the gesture of the Sacrament: but this is to be observed, that in laying downe generall grounds against ceremonies, which doe not like you, kneeling is condemned among other for companie, onelie, as here appeareth. And so much for your proposition.

Sect. 13.

Now your assumption hath three things to be made good. First, *that kneeling is an humane ceremony, as humane is opposed to diuine.* And this you take for an vn-

Part. 3. ch. 1.

doubted truth; but (n) I haue sufficiently shewed that kneeling

kneeling is a naturall gesture which God himselfe hath in his word hallowed and sanctified to his worship. But how do you prooue it an humane ordinance? (s) *Because the use which it hath in the Sacrament is derived from the will of man.* I answer, if this be a good reason, then kneeling in prayer is an humane ordinance, because it is in the choyce of mans will to vse it or no, so standing at prayer is an humane ordinance for the same reason; for man is not absolutely bound to stand or to kneele, but hath libertie of choice, as there is occasion: you should consider, that gesture by Gods ordinance, is necessarie in its kinde, (in which respect it is diuine) and is derived of mans will onely for particular accommodation thereof; so the variation is mans, (and yet but after a sort neither, because it is according to the rule of the word) but the gesture it selfe let it be which you will in it selfe is Gods owne blessed ordinance. But you deliver your mindes further in the negative, saying, *that is an humane ordinance, that is neither derived from nature, nor from the civill custome of our Nation.* I answer, that kneeling in Gods worship is derived from nature, who can haue the face to denie: and for a civill custome it is ridiculous to say, that derivation from an humane custome, makes a diuine ordinance, that kneeling is not a diuine ordinance, because it is not derived from a civill and humane custome: and yet in truth kneeling is according to the civill custome of our Countrey, as in your next point is to be tryed.

Secondly, you must make good, that kneeling is appropriated to Gods service, and that it is not vsed anie where else, but in the Sacrament, and diuine worship. And what doe you say to make this good? not one word. What then should I say to confute your shadow? to fight against words without matter and substance? who knowes not that kneeling is vsed in civill matters out of Gods worship? yea vpon occasion is vsed in eating and drinking out of his worship? if it were not so vsed, yet

Self. 14.

It may be civilly so vsed without sin against God, without offence vnto the Church, and therefore the Church by ordeining of kneeling in the Sacrament doth not appropriate kneeling vnto Sacramentall eating. And for worshipping, what should I tell men how kneeling is vsed in civil honouring, in petitioning, in receiving gifts, in tendering service, and such like, which they know generally as well, or better then I?

Self. 15,

p. Abbridg. p. 37.

Thirdly, and lastly, you must make good, that kneeling is ordeined to teach by its mysticall signification: and how doe you make that good I pray? *Namely, (p) by the booke of Common Prayer, authorized by all of Parliament, Anno 5. Edw. 6. (to the which booke we are in this point, (as you say) precisely bound by the Statute, 1 Eliz.) where is said, that this gesture is commanded for a signification of the humble, and gratefull acknowledging of the benefites of Christ given vnto the worthy receiver. But what mytticall signification doth the Common Prayer booke speake of? here is no more signification then would haue beene concluded out of the nature of the gesture, if the Common Prayer booke had said nothing. I for my part vnderstand not any fault in the words of the booke, which you alledge: for is it not lawfull in the act of receiving humblie and thankfullie to acknowledge the benefites of Christ? also is it not lawfull to signifie that acknowledgement by our gesture? if the heart acknowledge, may not the (g) bodie acknowledge likewise? Suppose the Common Prayer booke commanded kneeling in prayer, might it not so command vpon this reason and end, that kneeling might be a signification of the Christians humble suing for grace, in petition, humble acknowledgement of grace in thanksgiving: and might not as much offence haue beene taken at that commandement of kneeling in prayer for that reason, as of kneeling in receiving the Sacrament for a like reason? And here let the Reader be pleased to minde, that when you goe about to condemne kneeling.*

g What will you say to the significant standing in prayer on Sundayes of the ancient Church for many hundred yeares? what to their *osculum patris*?

kneeling in the Sacrament because of this signification, you must not thinke to save your selves by taking for granted, and supposing, that it is a worship invented of man, or a will-worship: but this your argument should be it selfe of force to condemne kneeling in the act of receiving, so as although it were lawfull in other respects, yet that it would be damnable for the signification, or else it is no argument, else the gesture of kneeling is to be exploded, because it is otherwise evill, and not for the signification, which is given vnto it.

Finally, one thing I cannot but presse vpon you in *Scilicet. 16.* speciall manner, I have already touched it here and there, but now especially I would vrge it in this place, and it is a remarkable thing, wherein I cannot be satisfied. The Replier (as he (r) saith) dare affirme, that the honour done vnto Christ, lying in the manger, represented his honour now done to him in heaven; which saying in it selfe for my part I dislike not; but how can it stand with your grounds, that a gesture in the worship of Christ, must not be made significant by man, when God himselfe makes it not in his word. I hope you will not fly off by the word [representation] for if your mind passe from the Antitype to the type, the type is said to be a representation; but if from the type, to the Antitype, it is said to be a signification. But this is neither all, nor the principall, which I would say. You condemne kneeling at Sacrament because it is a significant gesture, (and yet it is but significant according to the nature of the gesture) well. And yet you presse sitting or standing earnestly for the signification sake. This I will shew particularly. First, (you (s) say) *that sitting, or standing be signes and testimonies of spirituall things, inasmuch as they are ordeined for spirituall uses.* *Treat. of div. worsh. p. 25.* Secondly, *that sitting doth signifie (s) sacramentally in the Supper, yea is even a part of the sacramentall signe.* *Repl. partic. to Bp. Mor. p. 36.* Thirdly, *that sitting signifies rest, (u) that is a full finishing of ceremonies, and a perfecting of the works of our redemption.* *Admonit. to the Parliam. sitting* Fourthly, *that*

These haue beene complete arguments to prooue the necessity of sitting or standing. *Survey* p. 182

sitting (w) at Table with Christ signifies, that wee are guests with him, and we be coeheres with him of heauen. Fifthly, (w) that sitting and standing doe signifie that wee receive the Lords Supper cheerefully, thankesfully, and ioyfully, &c. Sixthly, that sitting signifies our communion with Christ, and his Church: (x) and these be followed by you with great confidence.

Abridg p. 61.

3 Disp p. 22.

It is presumption without Christs example or warrant to appoint sacramentall representations, *Survey* pag. 193. In your owne glasse you may see the foulness of these significations, if you will allow it, and looke in it,

But what further if standing be pressed, not onely as a significant, but also as an operative gesture? (and note that it is standing, not sitting, which themselves stand vpon, that Christ vsed) these be their owne words: (y) *The assurance of faith and cheerefull thankesfullnesse is stirred up by the gesture of standing. Also the same (x) doth remember vs and direct our hearts to conceiue, and induce vs to think aright of our interest and relation to our future inheritance. Dare you condemne now kneeling because it is significant, and make, (I say make) that is, institute sitting and standing to be so many (e) wayes significant? nay and giue an efficacie to standing, (though it be diuerse from the gesture which was vsed by our Saviour Christ,) and not onely significancie? I conclude that you keepe not due order to satisfie doubtfull consciences, and shall ever perswade my selfe, that kneeling in Gods worship may and must be significant, and to speake properly, though the kinde of gesture may be of man in the present determination: yet the signification is naturall, so that man doth not so much attribute a signification to kneeling at Sacrament, as declare and establish it.*

Objections drawne from the manner of the Churches enioyning, answered.

CHAP. 3.

Next

NEXT I proceede to your argument against kneeling at Sacrament drawne from the manner of the Churches enioyning, and that is, *that the Church enioynes, the said kneeling to be done with religious respect vnto the elements of bread and wine, and so commands idolatry to be committed.* And this argument is put in forme on this manner.

(b) *We are expressly forbidden to bow downe or kneele before any creature with a religious respect vnto it, with-
out Gods commandement.*

But in this kinde of kneeling, wee shall bow downe and kneele before the creatures of bread and wine, and with religious respect vnto them, without Gods commandement.

Therefore this kneeling is forbidden.

For answer, I will distinguish. In worship there be two things to be considered: first, the motiue, or occasion of worship; and secondly, the object: so religious respect is either to the creature as an occasion, or else to the creature as an object. That in this latter consideration religious respect is idolatrous, and a breach of the second commandement, it cannot be denied; but in the former consideration, that is a religious respect is onely to the creature as occasion of worshipping; such respect is most warrantable by the word of God. Now according to this distinction I will answer to your proposition and assumption in order.

Answer to the Proposition.

FIRST to the Proposition I answer, as you will like to *Self. 1.* expound your meaning of it. If you say, that we are forbidden to kneele before a creature, with religious respect vnto it, as an occasion of worshipping onely, there is nothing more false: for not to speake of such things as in worship are before vs meereley by

(c) casual

the Angels &
servants of the
Lord fell be-
fore the throne
& worshipped
God Rev. 7, 11.
15.

(c) casual position, as heaven, earth, men, buildings, &c. which doe not at all occasion our worshipping, the Scripture and reason doe plainly allow, and commend such kneeling before a creature, which the said creature occasioneth. But first obserue that things which may minister occasion of worshipping are of two sorts, First, some things are such, as, though vpon occasion they may provoke vs to worship God, yet themselves haue no religious state in diuine worship. Secondly, some againe are consecrated things, and haue religious vie in the worship in hand more or lesse, and of both these sorts Gods holy word alloweth vs to take occasion of worshipping.

Sec. 3.

Examples of the former sort, I shall need to mention but few. *Hazekiah* kneeled before a Letter, and worshipped God, and the Letter was occasion of his kneeling, or worshipping, *2 Kings 19 14*. Yea at that time he had had a religious respect vnto the Letter. *Laban, Belsheuel, and Rebecca*, were before *Abrahams* servant, when he worshipped the Lord, bowing himselfe to the earth, (*Gen. 24. 51. 52.*) they were occasion of his worshipping and bowing, yea in his worshipping he had a religious respect vnto them. The convinced sinner falls downe on his face, and worshippeth God before the Ministers that preach to his conscience. *1 Cor. 14. 25.* They are occasion of his worshipping, and in the act of worshipping he hath a religious respect to them. If a man walke through standing corne, and in contemplation of Gods goodnesse therein kneele downe and worship him before it, is not the creature occasion of his bowing and worshipping, and hath not he in the act a religious respect vnto it? If a man eate his meate all alone, is it not lawfull to kneele downe before it, in consecrating thereof, and giving of thanks? If it be, is not his meate occasion of worshipping, and hath not he in that act a religious respect vnto it? Its true, these things themselves are civill in the act of worshipping, yet the respect of the heart

heare vnto them in the said act is religious, and this is so evident it cannot be denyed.

Yet if this sort of things seeme lesse to purpose, let vs passe to such things as are not only occasion of worship, but themselves haue a religious and sacred vse (as bread and wine in the Sacrament) in the time and act of performance, & thereby we shall see the lawfulness of kneeling before holy creatures, with religious respect vnto them. First, this is true of worshipping in the time of the Law, which the people of God were commanded, and were wont to vse before, and with religious respect of holy things. As first, I instance in the Temple, & Arke: David worshipped towards the holy Temple. Psal. 5. 7. 138. 2. *Worship the Lord at his holy hill.* Psal. 99. 9. *Hear me when I lift up my hands towards thine holy Oracle.* Psal. 128. 2. *Worship the Lord at his footstole.* Psal. 99. 5. *We will worship at his footstole.* Psal. 132. 7. *Joshua and the Elders of Israel fell to the earth upon their faces, before the Arke of the Lord.* Ios. 7. 6. Secondly, I instance in the Legall Sacrifices, before which the people of God worshipped, and with religious respect vnto them. When the fire consumed the the burnt offering, all the people fell before it upon their faces. *Leuic. 9. 24. 2 Chron. 7. 3. Where with shall I come before the Lord, and how my sins, shall I come before him with burnt offerings.* Micha. 6. 6. When they were offering solemne Sacrifices. *Hence which and the Congregation bowed themselves downe.* 2. Chron. 29. 28. 29. 30. Thirdly, I instance in other signes, and tokens of Gods presence, which occasioned the people of God to kneele downe before them. *All the people saw the cloudy pillar stand at the Tabernacles doore, and all the people worshipped. every man in his Tent doore.* Exod. 33. 10. *When all the children of Israel saw the glory of the Lord come downe upon the house, they bowed themselves, with their faces to the ground upon the pavement, and worshipped.* 2. Chron. 7. 3.

Secondly, This is true in things sensible to the eare. *Seff. 3.* which

¶ I confesse
(saith P. Mar-
tyr) that many
doe godlyly
kneele and a-
dore at the hea-
ring of these
words, (as ver-
bum caro factum
est.)

which are of (d) like force in this case, though transi-
ent with them which be sensible to the eye. *Aaron spake*
the word of the Lord to the children of Israel, and when they
heard it they bowed their heads and worshipped, Exod. 4. 30,
31. Moses called the Elders of Israel, and taught them the
word of the Lord, then the people bowed the head and worship-
ped, Exod. 12. 31. 27. Iehaziel spake the word of the Lord
to Iehoshaphat, and all Iudah, then Iehoshaphat bowed his
head, with his face to the ground, and all Iudah, and the in-
habitants of Ierusalem fell before the Lord worshipping,
2 Chron. 30. 14-18. When the Apostles heard that voice,
[this is my beloved Sonne, &c.] they fell upon their faces,
Matth. 17. 6.

§ 5. 6.

Thirdly, this is true in visible holy things in time of
the Gospell: first, God in his word leaues the gesture
of kneeling free to Baptisme: this you cannot tell how
to disprooue: then it followeth, that the baptized knee-
leth before a sacred creature, with religious respect vn-
to it. Secondly, you say for the Lords Supper (e) thus:
The Apostles might verily lawfully in receiving the Sacra-
mental elements from the hands of the Sonne of God, haue
kneeled downe before him, and adored him. (Is not here as
much allowed against the force of your proposition, as
we desire to be allowed for our kneeling at the Sacra-
ment?) Thirdly, in prayer for a blessing vpon the Sacra-
ments, we worship, or kneele downe before the bread
and wine, and water, (all hallowed things) out of a re-
ligious respect vnto them present: even vnto such
prayer the termes of your proposition will be also ap-
plied.

¶ Manuscrip.
chap. 2.

§ 5. 7.

Perhaps you would except against all these examples
and testimonies, as speaking of such worshipping or
kneeling before creatures, as God himselfe comman-
ded, which your proposition expressly excludeth. I
answer, God never forbade, but by generall rules in all
ages allowed his people, to take occasion from his crea-
tures to worship him, though the creatures were pre-
sent,

sent, and in such manner kneeling vpon occasion of, and before, the sacramentall bread and wine, is allowed also. But if you speake of speciall commandement to kneele downe before, and by occasion of the creatures, I deny there was any commandement in my former examples. As there was no commandement to kneele downe before the Arke before *Dauids* time, yet it was as lawfull before, as it was then there was no (f) commandement to kneele, or fall downe before, and by occasion of the sacrifices and fire: there was no commandement to worship before, and by occasion of the cloudy pillar: there was no commandement to bow downe to the ground, when the glory of the Lord, (that is, some excellencie visible to the eye) came downe into the Temple: there was no commandement for the people to worship, bow downe, and fall downe, when they heard the word of the Lord from *Aaron*, *Moses*, and *Iehaziel*: likewise no command for the Apostles to fall downe, when they heard a voice sounding vnto them. There is no commandement for men of yeeeres in being baptiz'd, to kneele downe before, and by occasion of the water of Baptisme. There was no commandement for the Apostles to kneele downe before, and by occasion of the Sacramentall elements received from Christ, and yet you say, they might haue lawfully done it. Lastly, there is no commandement to kneele downe in prayer for blessing the Sacramentall elements, before, and by occasion of them. Wherefore kneeling in the act of receiving is as much commaunded, as vpon any of all these occasions exemplified. Therefore there is a lawfull bowing downe, or worshipping before creatures, with religious respect vnto them without speciall commandement; yet you would make vs beleeeve that your proposition were generally true, yea it is vrged as if there were none to it.

There was a precept commandement to worship, or bow downe in offering first fruites, in *Deut. 26. 10.* But the presenting of the first fruites is not among my former examples.

But if your proposition be onely meant of kneeling *Soll. 8.* before a creature with religious respect vnto it, as an object

object of worship, then I graunt it is a most inpregnable truth. But then why doe you deliver your proposition in generall termes? Belike you feared, if you should have mentioned, [Respect of a thing as object, and as occasion] men would haue had a present helpe to keepe kneeling at Sacrament out of the reach of one of them. The truth is, let your meaning be what it will of the termes of your proposition, your proofes onely condemne kneeling before a creature, when the creature is respected as the object of kneeling: let this be considered. First, you (x) say: *The second commandment forbids to bow downe before any creature, to worship God in or by it,* that is when the creature is *obediens in quo*, or *per quod* for else the second commandment forbids not bowing downe before any creature, when it is onely respected as a iust occasion of worshipping God himselfe, wholly and immediately. Againe, you illustrate onward in this manner: vpon this ground (say you) *Peter* forbad *Cornelius*, and the Angell *Iohn* to fall downe before them being but creatures, and accordingly the learned teach, that it is idolatry to direct the worship of God, or any part thereof, to any peculiar place or creature, without the appointment of God. But it is plaine, that *Cornelius*, and *Iohn*, would haue given worship diuine to *Peter* and the Angell. And our learned writers doe never condemne worshipping God before the creatures, but in case the worship be directed, (*obediens*, more or lesse, I say directed) vnto them, as your selues also set their judgement downe. And I suppose to these expositions to cleere and vndoubted, none even of your selues will say contrarie.

Of Popish Image-worship.

Sol. 9.

LASTLY, you say, if it be lawfull to worship before the creatures with *archaean* respect vnto them, then we

cannot

And thus the Papists insist for worshipping of Images. And by this illustration to other religious respect in worshipping is condoned, then is by your former proofs for the Papists doe respect their images in worshipping as objects not only relatively, but absolutely. But in this matter I finde you willing to contend, let the Reader judge upon consideration how truly, and then to what purpose in your owne behalfe.

The ancient Papists (say (b) you) (for of the latter you b Repl. partic. yeeld, as whose image-worship is expresse and grosse) to Bp. Mori, ch. were more moderate in their opinion of image-worship, than 3. pag. 62. are modern Pontificians are. Well, and how moderate was their opinion of image-worship? They (i) held the worship before an image, to be abusively, and improperly called worship; approved (k) of no adoration to be given to the image at all either intensive, or adhesive, made was (l) the image in worshipping to be either objectum quod, or objectum in quo, or per quod, but not objectum a quo significative. This was (you say) the opinion of ancient Papists concerning image-worship.

I answer, that all this hinders not, but they directed worship vnto their images in some manner, for was this objectum a quo, object of sense onely, and not of worship? I pray you, let their owne sayings be looked over again. First Durand sayes, By the image we have a remembrance of the person which is worshipped as well in the presence of the image, as if he were really present. Where he shewes that properly the person of the prototype is worshipped, but behold it is in the very face of the image, the presence thereof answering for the presence of the said person signified. Bonaventura (relating (as you say) Durand, and the more ancient Papists opinion) saith, Crucem Christi non esse adorandum nisi in quantum in eo adoratur Christus. Alexander Hal, saith also thus: Mater honor qui exhibetur crucis refertur ad rem significatam, cuius est figura, non ad ipsam crucem in se. Is not here divine worship given to the image in some sense manifestly? It is true,

inquitur

6

the

the same is performed vnto the Image, not for it selfe, but for the prototype, and therefore it is at length therevnto carried. But what then? Haue you the forehead to say, that the worship according to this learning is not at all carried, first to the image, which being visible, and present, supplies the place of the prototype, and so partly by representation, partly by conveyance is an object in worshipping. Can you denie the evidence of this thing? If you can expound those speeches of those auncienter Papists so, as to acquit them from allowing any worship of the image directly, or indirectly, mediately, or immediately, permanently, or transiently, verily you haue a singular gift, let vs not strue about words, whatsoever speciall things they meant by their distinctions; this is certaine, they meant to allow the directing of worship to the images some way, as appeareth. Let the Angelicall Doctour, (who was coetanean with *Bonaventure, &c.*) helpe vs with his testimonie, who speaking of the institution of images in the Church, affirmeth expressly of the image of Christ, *(m) institui in Ecclesia, ut ei cultus latric exhibetur, cuius ratione diuinitatis latris debetur*: that it was instituted in the Church, that high diuine worship should be given to it, being due by reason of the diuinitie of Christ, whose image it is. If this will not satisfie you, it is in vaine to spend time in trifling. Furthermore except you be content to acknowledge that those Papists did giue worship vnto their images, how can their worship be condemned as idolatrous, as that which (according to your proposition) was forbidden to *Cornelius*, and *Iohn*, and in like manner forbidden in the second commandement.

in second. 2. qu.
94. artic. 2.

Self. 10.

But what if those auncienter Papists respected their images in worship, no otherwise then as occasions thereof, what followeth of that? what helpe and advantage riseth to you thereby? Perhaps you will aske vs, if we allow of worshipping of creatures with a religious respect vnto them in that sense, how we can condemne their worshipping

worshipping of images? Very well, for though we may not condemne taking occasion to worship God from his ordinances, yet we condemne and abhorre their setting vp and ordaining their images to be such an occasion, which God never hallowed or allowed to such purpose. But this is more then we need to answer: I beseech you looke vpon reason, and be satisfied. Finally, what if none of vs vnderstand the true meaning of those elder Schoolmen? Then the vanity is yours to object against vs, that which you know not: All is one to vs, whatsoever was their opinion. If *Durandus* therefore, and his fellows had any mysticall, or metaphysicall conceit, let them, whom it concernes enjoy their owne conceits, in diuining what it might meane. For our parts we haue nothing to doe wih it, if you'd did not force vs to superfluous paines taking. Now I passe to your Assumption.

Answer to the Assumption.

THe Assumption is this [*but in kneeling at Sacrament,* See. 11.
we shall bow downe before the creatures of bread & wine,
with religious respect vnto them, without Gods commandement.] for answer whereunto: First it is to be observed, that this last clause is only begged; for this kneeling is grounded vpon the commandement of God, as I haue shewed in (u) other parts of this Treatise. All the maine part 1. & 2.
 matter lyes in the religious respect, which kneeling hath chap. 2.
 to the Sacramentall Elements, and that respect is according to my former distinction, either to them as an occasion of worshipping; or else as the object. Now I expect prooffe of your Assumption, that in kneeling at Sacrament we direct some worship diuine vnto the outward elements: and I find you declaring this. First by *certaine reasons without respect of the Churches Inimistion.* And secondly, and principally, *by the Churches Inimistion, which requireth (you say) the said kneeling to be directed*

drawed into the elements. Of these in order in two Paragraphs, for the more effectually and playne discovery of the truth.

Paragraph. 1. *Kneeling at Sacrament is not Idolatrous in it selfe.*

Scil. 12.

Repl. partic. to
Ep. Morz. p. 64.

First then I deny, that kneeling must needs be Idolatrous, as it is absolutely considered; you say it is, because it cannot be merely occasioned from the elements, without some divine worship given unto them. Therefore let your reasons be weighed being these which follow. *Reas. If the bread* (sayes the (v) Replier) *be an object of sense, and no way of adoration, only moving vs to adore, then the word moveth as well.* I answer, if you speake of the gestures of the word, and Sacrament absolutely (without respect of the difference, which this Church vseth at this time, whereof I shall speake with Gods help by and by) I grant, that as the Sacrament doth occasion vs to adore, so the word might also: neither do we say, that kneeling at Sacrament is necessary in it selfe, but onely lawfull vpon occasion, as vpon other-like occasion it may be omitted. I will say as much of the word, whereto it is lawfull to kneele, as well as at the Lords Supper; if we compare the ordinances themselves together, without respect of scandalls, and customes of times. Further if we take occasion to kneele at one ordinance, and not equally at another, that inferrs not, that therefore we kneele at that one unlawfully. Many things may procure, and effect a difference among the people of God, though there be no commandment. I aske you, why you kneele in prayer? Doth the respect of Gods presence, and the nature of the Ordinance moue you? If it doe, why doth not the same presence, and ordinance moue you as well in table-blessing? Why doe we ever sit here at the Sacrament, and not ever at the word preache-

ed? If the Sacrament mooue vs to be vncouered, why doth not the word Preached mooue as well? In a word, why haue Gods people been wont to vse gestures differing from others, and from themselves too, both in the same ordinance, and in ordinances of like nature, herein never keeping one (p) vncchangeable course? You might object against them, that if they were mooued at one time to vse such, or such a gesture, in such or such parts of Gods worship, why should they not be as well moved in some otherlike part, or in the same all wayes, and let this last poynt be minded: for our of doubt, if a Christian may lawfully differ from himselfe in the same part of Gods worship, concerning his gesture, much more may the gesture which is vsed in one part differ from that, which is vsed in another.

Reas. 2. (q) To bow downe before the Sacrament in singular manner, being no obiect of adoration, but as help vnto it, (you must meane by help motive or occasion) is the same thing, that many Papists say they doe, in kneeling before images. *So. 13. 9 Repl. pag. 1. &c.*

Ans. First, it is false, that they say so in our sence, that they vsed their images for helps, that is, for occasions, or motives of worshipping God onely. They bee much beholden to you for pleading their cause about image-worship, but as they would giue you no thanks if they were allue, so I am assured, you will obreine little of the wiser sort of your owne side, when they haue considered, that you are a pleader for them, whose Idolatry cannot be excused. You bid vs shew a difference betwixt their kneeling before images, and ours at the Sacrament. The difference is at hand (Sir): they applyed vnto their images directly, or indirectly diuine worship, whereas we giue none at all, more, nor lesse, properly, nor improperly, to the bread and wine. But the *Abridgement* objecteth *Bellarmine* against vs, and what saith *Bellarmine* for looth(r) from the Protestantes opinion of the lawfulness of kneeling at Sacrament, *Bellarmine* inferreth, that then it is not Idolatry to kneele before Images. Answer. That

As you seeme
to vnderstand
P. Martyr Rep.
part. to Bi. Mar-
tyn p. 60. from
whose words
Bell inferreth in
the place quot-
ed de Euchar.
lib. 2, cap. 18.

Abridg. p. 31.
citing Beller. de
Eucharist lib. 4.
cap. 29. art. 2.

Repl. partic.
pag 64.

Sett. 14.

Repl. partic.
to Bp. Morton
pag 61. 62.

opinion from which *Bellarmino* inferreth must be considered: for is it the same opinion, that we hold in this Church, or is it not? If it be (1) not, what haue we to doe with his inferring from such an opinion of kneeling which we disclaime. But, whereas we make the elements an occasion, and no object of kneeling, if *Bellarmino* hence inferre, that it is lawfull to kneele before images, what is that also to vs? For as his authority is none with vs, so the force of his inference is none at all, yea it is plainly ridiculous, & much more, considering his owne opinion of image-worship, which is more grosse thē the auncienter Schoolemen allowed, but shirving against vs *Bellarmino* inferring, why did the Authors of the *Abridgement* forget, what they cite out of *Bellarmino* in another (1) place: *Bellarmino* (say they) *having said, that we whom he calls Calvinists and Sacramentaries doe not (as they and the Lutherans doe) adore the Sacrament, neither* (saith he) *should any man maruell at that, seeing they doe not helieve, that Christ is really present, but that the bread is indeed nothing else, but bread that came out of the Oven.* Thus you may see how shrewdly (as the Replyer (u) speaketh) *Bellarmino* concludeth for you, nay it is so farre, that he or any other can inferre his image-worship, from our kneeling at Sacrament, that they cannot so much as conclude thereof the lawfulness of their auncient image-worship, yea though images were Gods ordinances, as I haue shewed before.

Heere I cannot passe how the Replyer, abuseth that learned Bishop, against whom he dealeth most shamefully. *Dott. Morton* (saith (v) he) *teacheth to as haire as much as Durandus his words carry.* Indeed if you be the interpreter of both their words much may be pretended, let vs compare them. *Christ is worshipped* (saith *Durand*) *in the presence of the Image, as if he were really present.* Whereby is plaine he meaneth, that the presence of the Image answereth in the worship, for the reall presence of Christ. What doth *Dott. Morton* say now? Forsooth that these

propositions [*by and in the Sacrament*] are not simply to be excluded, as appeareth in Sect. 24. And if they be admitted in any sense, then in that which *Durandus* expresseth, when he saith, *In the presence of the Image or Sacrament*. By no meanes, Sir, the Bishop alloweth those words, *We may kneele in presence of the Sacrament*, but not in *Durandus* his sense, who teacheth, if you consider his meaning, that Christ is to be worshipped in the face or presence of an image, so as that presence answereth for the reall presence of Christ himselfe. Observe then the difference [in presence] with the Bishop is no more then it is with you, when yee kneele downe before the elements in prayer for a blessing: (I wish the Reader to see Sect. 24. where he shall be satisfied in the Bishops meaning) [in presence] with *Durandus* is as when worship is performed to Christ mediately in the face of the image, as if his owne face, and person, were really present: wherefore the Replier is a perverter of words, that hee may seeme to make a kinde of replication.

Secondly, but suppose it be true, that ancient Papists *Sect. 15* gave no worship divine to their images at all, that they said no more, then we doe of kneeling at the Lords Supper, (if their images were but Gods ordinances, as the Sacrament is) we maintaine, that they said well. You thinke still to dash vs out of countenance with the name of the Papists. We confesse we be ashamed of their companie in that which is properly called Poperie, but we should never be ashamed of the truth, though the Papists professe it. Now it is no Poperie to take occasion from Gods creatures to worship him, especially from such as are the matter of publick worship by himselfe instituted: how idle is it then for pleasing of your owne side, to be often saying, *the Papists will say as much*. Is not the Sacrament to be used for remembrance of Christs sufferings, because the Popish Crucifixe is used for a remembrance of them?

Reas. 3. The Replier chargeth against Bishop *Mort.* *Sect. 16.*

a Repl. partic.
p. 65.

that he holds worshipping of the elements of bread and wine, as objects of worship, *because* (saith *he*) *the adoration which he maintains is relative from the signe to Christ.* Answer. You (I doubt wilfully) doe misinterpret his words; for when he saith, that the relation is made from the signe, he meanes nothing lesse, then that adoration is made vpon, or to the signe, but the kneceler adores the Lord in reference vnto the signe, as an occasion, or motive of his adoring: and this himselfe teacheth so plainly, as words can be vsed, if yet words can suffice to satisfie you. Sect. 28. he sayes, *A man in kneeling at Sacrament, vpon sight thereof, should abstract his thoughts from the sensible object, and lift vp his eyes and heart to hea- ven, adoring God and Christ.* Again, Sect. 31. *We vse kneeling,* (saith he) *tanquam obiectum a quo, that vpon sight of this Sacrament, as a visible word, (even as at the hearing of the audible words of Gods booke) our hearts may be moued to adore God.* But what neede I name any other place, then Sect. 35. (which the Replier builds his accusation vpon) where (professedly setting downe his winde in this thing, he sayes, *that the signe doth but moues vs to that [sursum corda] to lift vp our mindes to heauen in our adoring.* Therefore you haue wrestled his words, that you might seeme to partiall Readers to say something, and that was not well done. And so much answer may suffice to these trifling objections, and cavillations, which you vse to shew, that kneeling at Sacrament is not vsed, cannot be, before the bread, and wine, without being directed vnto them. Now I will subjoyne some considerations, such as they are, to manifest the contrary.

Considerations tending to shew, that kneeling
may bee vsed vpon occasion of the bread,
and wine, without committing idolatrie
with them.

AS by the weakenesse of your exceptions I am more *Scilicet. 17.* confirmed in the lawfulnessse of kneeling before the Sacramentall elements, so long as we worship God immediately, and not them either absolutely, or relatiuely: So (besides also what I haue said of the lawfulnessse of kneeling by occasion of creatures, in generall, before (y) in answer to your proposition) I am yet still more, *Scilicet. 4, 5, 6.* confirmed therein, by the consideration of these things *7, 8.* following.

First, if kneeling (*ipso facto*) is and cannot but be vsed to the bread and wine, then the Sacrament would be an idoll to vs, and to so many, as ever did receiue it in the gesture of kneeling, and so could be no Sacrament in its vertue, and comfort to such Communicants, no scale of the righteousness which is by faith, no meanes possible of growing in the grace of our Lord Iesus Christ. But I doubt not, it hath beene, and is better, both with our forefathers, and also with vs, else not onely the case were lamentable for vs, but it would follow our Churches Sacrament is no Sacrament of Christ.

*Will they not
say, that the
idoll is not
the bread and
wine, but the
gesture of
kneeling?*

Secondly, it is very worthy to be observed, that where- *Scilicet. 18.* as your imputation of idolatry is against our kneeling in the very act of eating, we cannot so much as worship before the bread at that time. Nay, how absurd, and ridiculous is it to put vpon vs the worshipping of the bread, when we be breaking, and tearing it with our teeth? If the question were of kneeling in the act of holding vp the bread before vs, your imputation were much more likely to fallen vpon vs; but when the question is of the act of eating, your charge of idolatry hath not so much as probability of truth. And it is a cleere case, that the controversie betwixt vs, is about the gesture, which is to be vsed in the act of receiving, and not in the act of behoulding the bread, and wine. Perhaps, if you had considered of this matter, you would not haue put confidence in this argument.

Thirdly,

Sect. 19.

See Bp. *Mort.*
sect 42. in the
chapt. of kneec-
ling. See also
the Repl. idle
answer.

Thirdly, if you say that kneeling before the consecrated creatures, before they be received or eaten, is the idolatry which you meane, then it is not lawfull for a man to kneele downe, (though he be alone) to worship God, before the creatures of a civill table, for (x) vnto that practise your exception will equally be extended.

Sect. 20.

Fourthly, if it be idolatry to kneele before the bread and wine, because there is a religious respect vnto them, then is the like idolatry committed in kneeling before the Minister, who is concurrent in occasioning the Sacramentall worship, as he is a necessarie man in the Sacramentall employment. Indeed, he is no occasion either immediate or direct, yet so farre as he is an occasion, idolatry shall as well be committed with him, that is, remotely, and indirectly. And like as peradventure you would not allow kneeling before the Preacher, (of purpose and choyce) of whom we receiue the word, lest being vsed before a creature with religious respect thereunto, you should adore him in stead of Christ: so for that respect must kneeling be alike idolatrous, which is vsed before the Minister of whom we doe receiue the Sacrament. I thinke you can put no difference. So by this Logick it followeth, that the best Minister, as well as the bread and wine, is a very idoll to the congregation of kneeling Communicants.

Sect. 21.

Fifthly, will not you allow the heart in the Sacrament while, to looke vpon God immediately? will not you expressly serue and worship him in your heart, (who is the object of all religion) any part of that time? will you allow no ejaculation of prayer? no bowing the heart in thankfull acknowledgement? Verily, if you will not, worthy you are, whole (I will say) impietie all men should trample vnder foote. And yet I deeme no such thing of any of you. I persuaide my selfe you doe, in your owne practise allow of these things. Well, yet looke what idolatry is committed by the body in worshipping,

(as you say kneeling of the body is idolatrous, let the concept of the soule be what it will) the same shall be much more committed by the soule in worshipping, (let the carriage of the bodie be sitting, or standing) especially when the bodie can be said to worship no more, then the stones of the pavement, or the picture of a man kneeling, but because it is *acted* by the soule, which vnderstandeth, and willeth, and so is capable of the attribution of worshipping.

Sixthly, what say you to the vncouering of the head *Sell. 22.* in the act of Sacramentall eating and drinking, which is a distinct, and speciall fashion of worshipping as well as kneeling? Hereinto the Replier speaketh, (a) *Every man of reason may consider, whether Cornelius his falling to B. Act. 10. p. 79. downe before Peter, or Iohns falling downe before the Angel, were no more then vncouering of the head before them. I graunt their falling downe was more, in degree of adoration, but still vncouering of the head is a fashion of adoration in some degree notwithstanding. But (saith he) should Cornelius and Iohn haue bene reproofed for vncouering their heads, as they were for falling downe? I answer, vncouering of the head is to be considered whether religious, or civill; if they had vncouered their heads with religious respect vnto them, who doubts but they had bene worthy of reproofe, as well as for kneeling downe with religious respect vnto them? But (saith he) men uncover their heads to others in civill reverence? I answe, first, so they may kneele to men in civill reverence, whereof the Scripture hath many commendable examples: Gen. 44. 14. Ruth. 2. 10. 1 Sam. 20. 41. especially vnto Princes: 2 Sam. 14. 4. 18. 28. 29. 18. and more specially to Prophets, (to whom such outward falling downe resembled that of Cornelius before an Apostle:) 1 King. 18. 7. 2 King. 1. 13. 14. 27. Secondly, vncouering of the head, vsed for religious respect, is no fashion of civill reverence. And it is not to-bee doubted, but thereby idolatry may be committed as well as (b) by*

8: King's 19. 18
Hof. 13. 2.
9 Ezech. 8. 14.

(b) as by kissing, by (c) weeping and any other bodily gesture, if it be used either to an Idoll, or else to Gods owne creature with intention of divine worship. So that as all speciall gestures, even the cheifest in civill use are no more thn civill: so all speciall gestures, even the meanest, in religious use can be no lesse, then religious.

Self. 23.

But let vs heare the Replyers conclusion. *The truth is* (saith he) *the uncovering of the head is a generall, or common gesture of reverence to be used with discretion in all religious exercises, but kneeling is proper unto adoration.* Answer. And the truth is, this is a sleevelesse answer. For first, that speech [with discretion in all religious exercises] is to no purpose, for as much as all gestures in themselves may be used with discretion in all religious exercises, as I have shewed, pag. 2. chapter first. Even kneeling in it selfe may be used with discretion in all religious exercises, lifting up of the yes, may be used with discretion in all Religious exercises, yet are the gestures of adoration. Nay, if you speake of gestures not as they may be used, but as they be used presently by your selves, behold it is false, that uncovering of the head is used with discretion in all religious exercises, you are ever uncovered in the act of receiving, out of a religious respect, You are never vncouered in the act of hearing the word preached (I thinke) out of a religious respect. You are ever vncouered in singing of Psalmes, out of a religious respect. Where is your discretion now, to cover and vncouer your heads in holy ordinances, when you use to doe either, in the same manner vncchangeably, yet more vncchangeably, then to kneele? But suppose you used the liberty of being covered, & vncouered according to your discretion, yet so long as purposed, and religious vncouering is a fashion of worshipping, it is idle to affirme, that the respect of your liberty takes away the respect of worshipping in being vncouered, for that it doth not in kneeling in prayer: So much of your speech [with discretion in all religious

ligious exercises.] And that other part of your speech [*uncovering of the head is a generall or common gesture*] hath the like answer, in as much as kneeling, and other gestures of adoration are as generall, and common gestures in religious exercises, as uncovering of the head with religious respect is.

Secondly, All the force of your answer standeth in *Scil. 24.* your distinction, of reverence, and of adoration. *Kuss-*

ling (you say) is a gesture of adoration, uncovering of the head of (d) reverence only. Answer. First I must tell you, that this is but begged of you. Did you not consider, that this is the question in hand? You should therefore have given us some little prooffe of your distinction more then the truth is. Dare you lose your life in opposition of one gesture, and can satisfie no better in another? Indeed (Sir) we cannot be so answered. But let me pose you, that say uncovering of the head in religious use is not worshipping, but reverencing; do you use it in reverence of God, or of the creatures? If you say, you use it to God, me thinkes there should be no great controversie, of its worshipping. For doe not we put off our hats to men in civill worshipping? Is it not a kind of worship, as well as bowing of the knee vnto them? Is not also a worshipping in the act of prayer? Is it not worshipping in Papists, when they use to uncover their heads to their images? I see not, what you can answer. But if you say, you uncover your heads to the creatures of bread and wine; then I pray, how doth not the second commandment forbid you so to doe before a creature, and with religious respect vnto it without Gods commandement? How can you save that carriage from the stayne of idolatry, according to the proposition of your owne syllogisme? And indeed the veneration of the elements stands not in speciall gestures directed (as) vnto them, but onely in comely, and decent vsing of them without lightnesse, slobbering, or incivility. So it being scilicet to the elements, as afterward I shall shew, but this is no divine worship.

It is not civill reverence wee giue in the act of receiving the sacred elements the motiue of our reverence is a matter of religion, it is therefore religious worship. *Perib. Affem. p. 46.* then the Repliers distinction is no distinction. *Zanby* sayes, that apostolically they were wont at the naming of Iesus to uncover their heads in token of reverence and adoration: in *Philip. cap. 2. 10.* *fol. 123.* then still the Repliers distinction is no distinction.

Yet our of such gestures directed to God reverence aris-

most certaine, that vncovering of the head is vsed in the Sacrament with immediate respect to God, and so is a fashion of worshipping, if it be no idolatrous worshipping, then kneeling is not idolatrous. Surely, if that be lawfull in Gods service before the creatures of bread and wine, and with religious respect vnto them, (that is, as the occasion of it) in that respect wherein it is lawfull, kneeling cannot be condemned. Now I with the Replier to helpe vs with better answer, if he haue any, and not (forsooth) to put vs off with his owne idle dreames.

Seth. 25.

Part. 2. c. 1. s. 2.

8.

Seventhly, the gestures of sitting and standing be vsed before the creatures of bread and wine, and with religious respect vnto them, without Gods commandement. And I haue prooued before (f)out of your owne confession, that those gestures be gestures of worship, and be religiously vsed by you: therefore how shall not these come vnder the same condemnation, as doth kneeling? It is true, kneeling is a more full expression of outward adoring: but what if it be? that yeeldeth sitting to be idolatry, but kneeling onely is in an higher degree such.

Seth. 26.

Eighthly, what shall make kneeling idolatry in receiving the Supper? shall the motion of kneeling, rising from behoulding the elements? shall the hope of finding comfort, rather for worshipping before the elements then at another occasion? shall the kneeling before the creatures without voice? nay, none of these can make it idolatry, as I haue shewed before by many testimonies and examples; rather I would say for the creatures sake, *bonum est adorare his*, it is good to worship here, in good sooth, consider the elements but an occasion of kneeling, and it is beyond my skill to say, wherein lies the idolatry.

Seth. 27.

Ninthly, when you pray for a blessing vpon the bread, and wine, you worship God relatively to the bread and wine, you kneele before them with religious respect vnto

vnto them, without Gods commandement: nay Gods commandement (according to your grounds) requiring to follow Christs example, who kneeled not (you say) in blessing the bread, and wine, is rather against you.

Tenthly, if the Apostles might lawfully kneele, (as *Scil. 28.* the Authour of the *Manuscript*, (whom I haue cited before) affirmeth) in receiving the elements from the hand of Christ, why may not we kneele in receiving likewise? especially if we marke, first, that Christ did not giue the Sacrament as a Lord, but as a Minister. So the Replier plinely (g) affirmeth. *He sustained* (saith he) *the person of a Lord in instituting of this Sacrament, and in the authoritie of a Lord he saith, Doe this in remembrance* ^{Repl. partion to Bp. Mass. p.}

of me; but he sustained the person of a Minister in administering of it. Now shew if you can, why you may lawfully receiue it at the hands of Christ ministering, and not now of another man, at the worst the Minister is Christs Deputie in that holy businesse. Secondly, that if the Apostles had received the Sacrament at the hands of Christ, kneeling; posteritie might haue imitated their example; for so the Scripture, (as you will say) evidently commaundeth. Remember your selues now. That which they might haue done, (and so we haue imitated them therein) we may as lawfully doe, though they actually did it not, because, that which made it lawfull to them, and imitable of vs, implies reason of common interest. Thirdly, that the Apostles should haue worshipped the bread and wine in the bodily presence of Christ, as much as we doe in the corporall absence of him: and all the points of your proposition would haue equally light vpon them. Nay they were in danger, (being at that time so rude and ignorant of spirituall mysteries, even as we are) to worship (at least some of the weaker of them) the very bread, or Christ in and by the bread, who spake of it in this manner at that very present, *This is my body*, which I onely note to shew that if it were lawfull for the Apostles to kneele to Christ before the creatures with

religious respect vnto them, then it cannot be in it selfe idolatry vnto vs.

3rd, 19.

Eleventhly, what shall I say? What need I say? in this place, but to professe, and likewise avow, (and I make no doubt, I may likewise professe in the name of all godly people in the Land) that we intend onely to worship the Lord our God, when we kneele in the act of receiving, we worship not the bread and wine, we intend not our adoring or kneeling vnto them: giue vs leave to avow our sinceritie in this matter, and it will take away the respect of idolatry in Gods worship. Adoration may be lawfully vsed to him before his creatures, (specially in publick ordinances of worship) if your mind be rightly applied; namely, not (b) applied vnto the outward elements, but meereley to God alone by (i) intendement of our affection. The Lord of heaven ever keepe our hearts close vnto him, that we never giue his glory and worship vnto any of his creatures. As *Moses* said to the *Israelites*, *Dent. 4. 19.* Take heed lest you lift vp your eyes to heaven, and when you see the Sunne, and the Moone, and the Starres, even all the host of heaven, ye should fall to worship them and serue them. So say I to my Countrymen: Take heed lest you lift vp your eyes to the heavenly creatures of bread and wine, and when yee see bread and the wine, yee should fall to worship them and serue them. Assure your selues, that such worshipping of the Sunne, Moone, and Starres, of the bread and wine, is a vile idolatry, and harsfull abomination in the sight of God, for which his furie is in danger to breake out against a land without compassion, till it be laid desolate. See *Ezech. 8.* vers. 16, 17, 18.

*b Pet. Mart. in
des. ad Gardes de
Eucharist. part. 1
ch. 1. fol. 5.
So saith Dr.
Abbot, as he is
cited by the
Replier, Repl.
partic. to Ep.
Mart. pag. 56.*

A Direction annexed shewing vpon what respects wee may be lawfully mooued to kneele downe in the act of receiving the Sacramentall elements, without idolatry.

Before

Before I passe to the next prooffe of your assumption, taken from this Churches manner of enioyning, I haue thought good to helpe the Reader a little to vnderstand how the Sacramentall elements may be esteemed a iust, and warrantable occasion of kneeling, when we doe receiue them. Now (k) there be two sorts of respects, which are to this purpose observable. First, such as are principall and direct. Secondly, that which is onely consequent, and derivatiue. Of the former sort, I will propose three speciall respects, which may lawfully occasion our kneeling downe.

k Omitting the generall respect that the celebration of the Sacrament is a diuine worship

*First respect is the speciall presence of God
in the Sacrament.*

First, one respect is, that the Sacrament is a scale of Gods owne impressing, and so a speciall signe of his excellent presence. The children of *Israel* were wont to fall vpon their faces, when God declared his speciall presence, by some singular, and illustrious symbol thereof; so the (l) *Scotsmen* teach vs expressely; but yet they except, that there is not the like presence in the Sacrament, as the *Iewes* had in the Arke, and Cherubims; and what if there be not, yet there is a speciall and singular presence, and such as in respect whereof, the *Iewes* adored in the exercise of the word, and of sacrificing. There is a speciall presence, and that is sufficient for me; for since the face of God, through Christ is in the Sacrament both present with vs, and as it were in speciall manner presented vnto vs, it is most lawfull to adore in the act of receiuing vpon that occasion.

Scot. 31.

1 Park. 45. 55

*Second respect is, the humble, and thankfull
remembrance, vvhich the Sacrament occasioneth of Christs sufferings.*

I

Secondly,

Self. 31.

Secondly, another respect is, that the Sacrament is appointed for commemoration of Christs sufferings, which commemoration may most lawfully occasion in vs expressions of thankfulness, and humilitie: hence kneeling most commendably ariseth. I doubt not, if a Christian be duely possessed with thoughts of the greatness of those sufferings, of the vnmeasurable loue of God in them, he can easily fall downe and adore. What brethren, is it impietie to worship God vpon this occasion, and motiue? In celebrating the remembrance of the most wonderfull grace, that ever the world heard the report of, is it a wickednesse to cast our selues downe in humilitie and thankfulness? Alas, what Marble heart cannot be melted, and ravished, what melted, and ravished heart cannot be content to cleave to the dust, in the apprehension of such vnderferved kindnesse? If joyfull newes sometimes brings forth teares, why not sometimes humble expressions of thankfulness? One of the (m) Samaritanes, when he saw, considered, that he was healed, with loud voice glorified God, and fell downe on his face (as a man astonished) giving thanks to the Lord Iesus. God was in Christ (n) reconciling vs to himselfe, and making him vnto vs (o) wisdom, & righteousness, & sanctification, & redemption. Ob (p) the bredth, & length, & depth, & height of the loue of Christ, which passeth the knowledge of all creatures! Ob (q) how great is thy goodnesse, which hath wrought for them that trust in thee before the sons of men! Who shall abundantly utter the (r) memory thereof from age to age with thanksgiving! Shall we be condemned for worshipping the name of the Lord in the commemoration of these things? Was ever, can ever be more excellent occasion thereof, then the due remembrance of our redemption wrought by the shedding of the blood of Christ? Surely, the loue of Christ provoketh vs, because we thus judge; God forbid, that I should dare to say, this occasion sufficeth not.

in Luke 17. ver.
35, 16.

in 2 Cor: 15. 19

in 2 Cor: 1. 30

in Ephes: 3. ver.

13, 19

in Psal: 31. 19.

in Psal: 145. 4, 7

The

The third respect is the gracious gift which God communicates unto vs in the very act of receiving.

THirdly, the last respect is, that in the Sacrament the Lord bestowes vpon vs the most excellent treasure in the world, namely, the precious body and blood of Christ, wherewithall neither gold nor pearle is to be valued, and the price thereof is farre aboue rubies. Who did ever heare of a gift bestowed by a mortall man comparable to this? or among the gifts of God himselfe, any either more excellent in it selfe, or more gift-like in the manner of exhibition? And why then should it not be thought a just occasion of our kneeling downe, when we doe receiue it? Is the best of vs too good to take so rich, and inestimable a gift from the hands of Almighty God vpon our knees? especially, when we hold it lawfull, and no idolatry to receiue gifts vpon our knees at the hands of earthly Princes: also we hold it lawfull, and no idolatry for children to receiue vpon their knees the blessing of the Parents: neither do the receivers kneele downe to such gifts, but to the Princes, and Parents themselves, which graciously doe bestow them.

But against this you take some exception. *The consideration (say (e) you) of a gift to be received from the Lord is not to direct vs for our gesture, but the nature of the gift we doe receiue, and the quality of the person we doe beare. Answer.* The least gift in the world that we receiue from the Lord may be a just occasion in it selfe of kneeling & worshipping, when we do receiue it: then a spirituall gift, & that of all spiritualls most excellent, and that exhibited also in diuine worship may much more be such an occasion: where you speake of the nature of the gift, you

Self. 34.

Disput. 13.

meane, that it is a supper; and the quality of the person receiving, you meane, that he is a feaster, and guest, as if these respects hindred our kneeling downe in receiving; so you send vs back to the argument of a table-gesture, where I haue answered you to the full. *I but*
Perib. Aff. p. 34 (say (t) you) *this consideration of a gift is common to all Sacraments.* Answer. I graunt, neither can you disprooue the lawfulness of kneeling in receiving of any Sacrament, either of Law, or of Gospell, yea it is lawfull to kneele in the very act of hearing out of the case of scandalls, and customes of times over-ruling, as I haue shewed, p. 1. ch. 1.

Self. 35.

*W Repl. partic.
to Bp. Mart. ch.
3. sect. 37.*

But you take further exception to the illustration of the lawfulness of receiving gifts vpon our knees from Princes and Parents. First, (you (u) say) *Kings doe allow of kneeling to them in receiving their gifts, so you bid vs shew, that God allows kneeling at receiving the Sacrament.* Answer. A ridiculous exception! we shew in this manner, men doe lawfully kneele to Princes in receiving gifts of them, and therefore we may much more kneele to God in receiving the body and blood of Christ at his hands. You answer, *men kneele to Princes, because Princes allow them so to doe; but you cannot shew that God doth allow kneeling to him, when we receive.* This is to denie the conclusion, neither doe we vse this similitude, because Princes allow of kneeling vnto them, but because it is by them lawfully allowed: we were not so foolish, to prooue kneeling (in receiving a gift) to God lawfull, by an illustration vsed to man vnlawfully. This then is the force of our illustrating, we may lawfully kneele to a mortall man in receiving a gift, and therefore much more to Almighty God. It seemes whatsoever we say, you are minded to keepe the conclusion. I would you would please to looke vpon the simplicity of your answer.

*Self. 36.
W Ibidem.*

Secondly, you (u) say, *Kings admit of some flattering observances sometimes, which are not fit to be offered vnto God.* Answer. If this exception be worth a rule to the purpose,

pose, it must imply, that receiving gifts from Kings vpon the knees is no other, then a flattering obseruance. But because your selfe and your brethren, doe grant the lawfulness of kneeling to Kings in such case, it appeares you did insert this exception onely for filling vp. It is as if vnto vs shewing that wee must performe reverence to Kings, and therefore much more to the King of Kings, you should except, that Kings admit sometimes of vnlawfull reverence, and so that it followes not, that the Lord by that illustration is to be revered. Good Sir, looke vpon the simplicity of this answer also.

Thirdly, You (x) say, *that in kneeling at Sacrament there is danger of Idolatry, so there is not in kneeling before Princes and parents.* Answer. What can you doe I pray, but there is danger of error and euill in it? *Cornelius* was not suffered to fall downe before *Peter*, and yet in elder time they were vsually wont to fall downe before the Prophets. Besides, this exception affirming onely danger of Idolatry in kneeling at Sacrament, doth not simply condemne it in it selfe. And for danger of Idolatry, it falls to be handled in another place: so the illustration still holds to the purpose, whereunto it is vsed: namely, *that as in receiving gifts of Princes, so it is not Idolatry in it selfe to kneele vnto God, before and by occasion of his gifts*, provided that the gifts be considered, but as an occasion.

Sell. 37.

x Repl. ibidem.

also pag. 63.

Manuscript, ch.

6. Abridg. 68.

But one speech of the *Abridgement* seemes to be very weake, which it vseth to set out this exception. It is this. *It hath ben found in all ages the chiefe roote of Idolatry, if it be not grosse Idolatry it selfe, to giue vnto the gift the outward reverence, and adoration that is due to the giver himselfe.* Is this speech ment of Princes gifts, or of Gods? If you vnderstand it of Princes gifts, then you thinke it is Idolatry it selfe, perhaps to kneele vnto them when we receiue their gifts, howsoever, that such kneeling is vterly vnlawfull, as being a chiefe roote of Idolatry. And so the proportion will hold betwixt that kneeling to them, and kneeling to God, (as your selues esteeme of

Sell. 38.

it) in the Sacrament, wherein yet you would declare difference. And yet still such an assertion is false. But if you vnderstand it of Gods gifts, you make an impertinent hypothesis, as if our kneeling at Sacrament, were given to the elements of bread and wine, and not vnto God alone, and onely occasioned by them. Therefore in this sence, your speech is altogether impertinent.

Self. 39.

3 Manusc. ch. 6.

Disp. 134. P. 17b.

Assemb. 54.

Fourthly (7) you say, *in kneeling at Sacrament, we receiue a gift from God by the ministry of his servants, where as we kneele to Princes when their owne hands bestow gifts vpon vs.* Answer. Suppose this latter part of your exception were true, exclusive; (which it is not) yet is our illustration still remaining in force: partly, because wee are bound vnto God more for his Christ, howsoever he is bestowed vpon vs, then wee can be to Princes of the earth, for their gifts though they be given immediately, partly because God is at the Sacrament, in his gracious countenance truly present, yea indeed, his owne spiri, as it were his owne hand doth immediately giue the body and blood of his sonne to our soules. And lastly, because it mattereth not in the force and vse of our illustration, whether we receiue the gift mediately, or immediately, so long as the said gift is (howsoever) but an occasion of worshipping. If the respect of mediatenes, of receiving the gifts, did inferre the kneeling of him, which receiues the same to be directed vnto it, then this exception were to some purpose. But we apply the illustration in this manner. Its lawfull to kneele to God vpon occasion of a gift, which we receiue from him, as it is lawfull to kneele to a Prince or parent, vpon occasion of gifts receiued from them. It skilleth not, whether the receiuing be like in both for the point of immediatenesse, considering it doth not alter the case, for the making of the gifts of either to be more then occasions of kneeling.

Self. 40.

2 Manusc. ch. 6.

Disp. pag. 134.

Fifthly, You (8) say, *Children and subiects kneele not downe at table to their Princes, or parents, though vpon or*
ther

their occasions they may. Answer. First, the Sacrament is improperly called a Supper, and the body, and blood of Christ therein received is of that nature, that it may be compared with chaines of gold, gemms, or Jewells, or any excellent gift, which Princes haue to bestow as well, and much rather, then with sole Suppers. Secondly, euen at suppers in case Princes be pleased to carue, or appoint in speciall and singular manner some speciall dainty to their subiects eating in their presence, they rise vp, and receiue it vpon their knees. Neither is this vnlawfull, (as the Disputer (a) opineth) it being onely ciuill honour which (with other like obseruance) tendeth to nourish in mens mindes an awfull reverence of their Princely Majesties, whereby the world is ruled. But (saith he) if Princes doe not carue to their subiects, then ordinarily they sit still. As if the speciall case were not enough, and more then enough to iustifie our vse of the illustration taken from them. Besides (b) the will of Princes is to bee considered in this case, if they please to grace their subiects in sitting at table with them, it hinders not, but they may expect attendances, and reverence, all the while as much as necessitie of eating, ioynd with comelinesse will permit. But the Disputer is an endlesse jangler about eating, and drinking.

Sixthly, and lastly, (say (c) you) Ceremonies of the Court are no rules of religious adoration. Answer. Such ceremonies of the Court as depend of morall principles will giue great light euen in Gods worship. Kneeling is a naturall gesture, and a gesture of humble reverence. Reverence is due to the King at all times, specially when he conferreth some singular gift, or honour vpon his servants. Reverence and the most humble expressions of reverence are much more due to God, then to earthly Potentates. Spirituall, and those the most excellent gifts are a better, and greater occasion, to moue vs to reverence the donour, then temporall, and transitory gifts can be. Vpon these grounds it is tolerable I hope, to presse, *maine a miuerr*, humble reverence to God in his

greatest gifts, from reverence done to Princes, in bestowing of small gifts in comparison. And so much for your exceptions, by the answer whereof appeareth, that one lawfull respect to mooue or occasion vs to kneele, is the gracious and inestimable gift, which therein it pleaseth Almighty God to bestow vpon vs. And thus I haue shewed you three principall respects, vpon which it is lawfull to kneele downe, and worship God in the act of receiving the holy Sacrament.

Self. 42.

Here I might answer two questions which offer themselves to be considered. *Quest. 1.* Concerning the three former respects it may be asked, what kind of worship this kneeling is, which is occasioned by them, namely, whether it be bare, and meere adoration without prayer, or else worshipping, such as is in the exercise of prayer? *Ans.* There is no doubt, but as prayer is made in our Church in the deliuerie of the bread and wine, so it may be secretly made also (as the state of the Communicants soule requireth) in the very (d) act of eating, and drinking. It is true, as (e) you say: *First, it is not necessarie alwayes to kneele when we doe pray, as in table-blessing we doe not. Secondly, it is dangerous and unlawfull to kneele in prayer, before an Idoll, before the Breaden God, and in Markes places, where we should be guilty of shew of idolatry, and of scandall. Thirdly, it is not necessarie we should pray or giue thanks in the act of receiving.* But what is all this to the purpose? *All any things are lawfull, which at all times are not expedient,* as the Apostle speaketh, 1 Cor. 6. 12. Yea, first, it is lawfull to kneele at table-blessing it selfe, and may be practised by one, eating alone, and by many consenting together. Secondly, there is no similitude betwixt kneeling before idols, and kneeling at Gods owne ordinance. Thirdly, it is lawfull in it selfe to pray in the time of eating and drinking, as *Esther* made her humble petition to the King at the banquet of wine, *Esth.* 5. 8. and 7. 3. Yea there is no imployment under the Sunne, but therein the heart may be lawfully lifted

as Disputes, it is impossible to feed at Sacrament, and pray both at once, pag 20, See Answer before, part. 2. ch. 7. Sect 3. &c. others where a Manuscript. ch. 7.

lifted vp vnto God. Therefore, where the Author of the *Manuscript* presently addeth, *that it is not fit to pray in the act of receiving*, he speaketh that which is not fit: for prayer doth help, (and not hinder, if it be rightly vsed) faith to receiue aright, that which God in the Sacrament, doth offer, and exhibite vnto vs.

But for my part, if there be no prayer vsed in the time of receiving, I thinke never the worse of the gesture of kneeling: what if there be no more, but bare, and meere adoring without prayer? Sure I am, it is lawfull to worship or adore before the maiestie of God, without prayer, as I haue shewed in this Treatise (f) already. It is enough that we haue speciall occasions, or motiues to provoke vs vnto it; for out of the said respects, (which I haue named in number three) I conclude in this manner.

As actions, betokening Gods speciall presence, & which put vpon vs the person both of (g) thankfull remembrancers, and humble receivers, we may take occasion to kneele downe.
This is an impregnable proposition.

But the Sacrament, first, betokene Gods speciall presence: Secondly, puts vpon vs the person (h) of thankfull remembrancers: and thirdly, the person of humble receivers.

Therefore thereat we may lawfully take occasion to kneele downe.

So that adoring, or worshipping before the Lord, though without mentall, or vocall prayer, is plainly sufficient to iustifie kneeling in the act of receiving the Lords Supper. And this be spoken to the first question.

neth, allowing of adoring and falling downe in actions of praise: Gen. 47.31. Exod. 33.10. Gen. 24.12. 2 Chron. 29. 28, 29, 30. Matthe 2.11. Revel. 5.8. Secondly, in verbal praise: 2 Chron. 7.3. Nehem. 8.6. *Perth Assen.* 48. Psal. 95.6. Luke 7.16. Revel. 5.8, 9, &c. Thirdly, in all reason of faith, and humilitie, whether we looke to God or ourselues. Wherefore this Disputer disputes against Gods owne both right and claime, (b) Against this branch of the Assumption; the Disputer is also cavilling, telling vs that the Sacramentall employment is not an Eucharisticall action, or an action of thanksgiving, because, (saith he) the actions of the Sacrament are consecrating, breaking, distributing.

Against this branch the Disputer, triflith, saying, that Eucharisticall actions haue bene vsed in other gestures.

pag 124, 125. Who doubts of this? But not in kneeling (saith he) for that is incompatible with them. Oh vn godly speech which the Scripture condem-

distributing, beholding, applying, &c. none of which can be called properly Eucharistickall, inasmuch as we present nothing to God Disp. 126, 127, 128. Verily this mans conceit is wonderfull grosse, except the penurie, and miserie of that part be defendeth, put him vpon hard straits. Sir, all these actions are Eucharistickall: Is not the whole ordinance appointed for a remembrance of Christs sufferings? Is not the remembrance in the Churches part, and performance, most vnquestionably intended for a thankfull remembrance? Christ need not haue his death remembered, lest himselfe should forget it, Christ his will is, that his people should; thankfully celebrate the memoriall thereof in his Church to the worlds end. Alas, that the Disp. should so much overshoot himselfe, there was neuer action since the world began, that could be called an Eucharistickall action, if this Sacramentall imployment be not such, that is, plainly appointed for a thankfull remembrance. But, oh Disputer, why did you forget your selfe, or why did your brethren forget you so grossely, that doe elsewhere mightily strue for the necessitie of sitting, or standing, because they be onely apt, and solemne expressions of faith, and thankfulness? See back good Reader, part. 2 chap. 7. sect. 6. &c.

Sect. 44.

Quæst. 2. Againie it may be demanded, concerning the three former respects, whereby kneeling is justified, whether forasmuch as these respects may occasion vs at all times, we should not alwayes hold our selues absolutely bound to, kneele? I answer, by no meanes. Man is a voluntary, and free agent in mutable gestures, considered in themselves, I meane not onely, in regard of the act of willing, but also in regard of the bond of will, and therefore he may suspend the vse of a gesture, both, *pro arbitrio*, and lawfully before God, *etiam data agendi occasione*. The respects which I haue observed are onely brought to iustifie kneeling, as respects may likewise be brought to iustifie standing, respects may likewise be brought to iustifie sitting; from them I would not inferre necessitie of kneeling in it selfe, but onely shew, that being vsed it is not an impious gesture, but that which will suite full well to the Sacramentall businesse: and this matter is as cleere in prayer, for there be respects to iustifie standing, respects to iustifie sitting, and respects also to iustifie kneeling in prayer: and it must be confessed to be so in all ordinances, wherein liberty is graunted of severall gestures, for how else shall the change and variety of them be allowed? nay the same respects may warrant severall gestures, if they be of the same

same kinde, and if they be never so indifferent, yet the respects which may warrant, and occasion one gesture, be not contrary to such respects, as may warrant and occasion another, more then the naturall gestures themselves, (all ordeined to serue the Lord that ordeined them) be contrary: nay the gestures, like the foure elements doe easily, and vsually (as it were) passe into one another. And hitherto be spoken of the three principall, and direct respects, whence we take occasion to kneele in receiving the Sacramentall elements.

*Of another respect of kneeling at Sacrament,
which is onely consequent from the principall
respect before-named, namely, that the
Sacrament may bee received more
reverently.*

VE come now to consider of another respect *Self. 45.*
of kneeling at Sacrament, and that is the reverent vsing, and handling of that holy ordinance. But what? is it tolerable to kneele for reverence of the Sacrament? *You may not,* (say the *(s)* Scotchmen) *take the proper gestures of adoration, or worship, and apply it to veneration, or reverence.* Truly I confesse, that as you make kneeling to respect the Sacramentall elements, you speak not without reason, but there is nothing, wherein you are more mistaken, then in this matter of reverence, if you will with patience giue me the hearing, I will make you by Gods grace vnderstand a little better of that point. But I pray, let not conceit of prejudice forestall you before I haue spoken. I declare my minde in these particulars following.

First, the distinction of worship, and veneration is *Self. 46.*
such, as cannot be refused. Now both these are to be
found

found both in civility, and religion. In religion you confesse the same, namely, that worship is one thing, and veneration another. In civility the same is no lesse evident: for as in religion worship (k) belongeth to persons, and veneration to the things of persons, so in like manner is it in civill matters, that carriage of respect, which is expressly directed vnto the person of any man is properly civill worship, whereas civill things pertaining to persons are by no meanes capable of civill worship, but onely of that which we call *adoration* or reverence. Thus farre I hope we shall be soone agreed.

Scilicet. 47.

Secondly, veneration, or reverence standeth in two things: first, in the inward conceir, and estimation of the minde. Secondly, in the outward vsage according to the nature of the thing, which is to be revered: thus your selues doe determine. *I haue sundry times, (saies the (H) Replier) affirmed, that we stand as much and more for true reverence, both inward, and outward, in celebration of the Sacrament, then our adversaries doe.* Now outward reverence, is nothing else, but the vsing of things decently, and honourably, according to their kinde, that is, when they are not vsed lightly, contemptuously, vncivilly, &c. but as the matter, place, and employment, whereunto the said things deserue, shall evidently require: and herein also you doe fully agree with vs.

Scilicet. 48.

Thirdly, outward reverence riseth to things two wayes: first, by immediate expressions primarily intended, and meere vsed to declare reverence, as in religious things, pulpit-cloth, table-cloth, beaurie of bookes and seates, &c. and such other-like things, that are vsed for ornament: also washen hands for handling of the water, and bread in the Sacraments, and other like practices, tending onely to shew due account of Gods holy ordinances. And in civill things a man both may and ought to vse that which is his neighbours or friends, (according as it is for the kind and quality of it) respectfully. Secondly, outward reverence commeth to things by such

such expressions as are directed to the person of another, whence ariseth some reverence, to that which is the motive of them. I will giue instance in civill things. When a gift is received from a superiour, speciall civill worship is done vnto the donor, and yet it is plaine, that some respect even from thence ariseth to the gift received. Againe, if a Prince make an oration, the subjects declare worship to the person of the Prince, yet some respect and reverence is inferred thereby vnto the speech it selfe; but in Ecclesiasticall duties, and ordinances, there is nothing more cleere: for what worship of God can you name, but some reverence ariseth to the matter, and motive thereof? Can you pray in a besecming gesture, heare in a besecming gesture, be baptized in a besecming gesture, sing Psalmes in a besecming gesture, &c. but thence, (though God be the object of all divine worshipping, and so of all these exercises, as farre as you call them worshipping) yet I say thence will arise some comelineesse, and ornament, esteeme, and dignitie vnto the ordinances themselves.

This will be yet more manifest, if you consider that gestures in Gods worship, (m) must needs haue a double consideration. First, as they be worshipping. *2^d*, as they be gestures of decency and comelinee. *See back part 1. ch. 4. sect. 6. &c.* Kneeling in prayer is a gesture of worshipping directed to God alone, yet kneeling in prayer, is part of the Apostles decency, as *Mr. Calvin* teacheth. I beseech you now, is kneeling in prayer vsed or directed to the sensible matter of prayer? That cannot be, yet it brings reverence, that is, comelineesse and ornament, esteeme and dignity thereunto, which cannot be denyed. How then riseth this reverence? Verily the reverence is consequent, and issues out of the gesture, for though it be directed only to God in heauen, yet all men see it is a comely ornament, and commendable respect of the prayer it selfe. Where is Idolatry in all this brethren? We say no more of receiving the Sacramentall elements, our kneeling is directed to God.

God alone. That reverence, that cometh to the elements riseth onely out of this, that wee come to God so reuerently, when we doe receiue them. We hold firmly, that no adoring gestures are to be vsed for directing of reverence vnto the creatures, and so if kneeling were not directed to the Lord, it ought not then to be vsed for reverence of the Sacrament, if it were, it could not be excused from being idolatrous.

Self. 50.

Repl. partic. to
Bp. Marx. p. 70.

But your selues are sower overseene in the matter of reuerence, then wee, and then (I suppose) you be well aware of. You (u) teach, *that you vncouer your heads not for adoration, but onely for reverence in receiuing the Sacrament.* For reuerence, and not adoration, whom, or what meane you to reverence I beseech you? God you cannot say, for then you could not exclude the respect of worshipping or adoring therein. It seemes then you doe reverence the Elements of bread and wine, with an expresse gesture of worship vsed vnto them. Behold this is more then I durst say of the gesture of kneeling. But let me aske you. In ciuill vse, you know wee put off our hats to persons, as inferiours to their superiours, not vnto bread and wine at our ciuill tables. This vncouering then in the Sacrament (in your sense) is to take a proper gesture of worship, (belonging to persons) and apply it to things in way of veneration onely, which the *Scotchmen* haue condemned before. You will not be content to worship God, by being vncouered, and so let a certaine grace, and ornament issue to the ordinance which is in hand, but you will be vncouered out of mere reverence of sensible things. For my part I say as much of vncouering as I doe of kneeling, that they be both fashions of worship directed onely to God, yet consequently doe yeeld a certaine reverence to those things, that be the matter and moriue of them, while by them we come to God so reuerently in his ordinance: and the lawfulnessse of this reverence, you can never be able to take away, except you could take away all gestures of

of worshipping, that is, all outward worshipping vterly out of the Church; for even from those very gestures, a great part of the reverence of holy things, that is, the decencie, and ornament, dignity and esteeme of the said holy things, evermore ariseth. Here you must be intreated to judge vprightly betwixt you and your selues, namely, your affections, and consciences.

Fourthly, furthermore outward reverence of holy things rising and issuing from the soveraigne worship of God, admitteth degrees. When the Sacrament is received sitting, or standing, we doe not surmise, that it must needes be received therefore vnreverently, yet some gestures doe procure more reverence vnto it, then some other. And I doubt not to say, there be certaine points wherein this may be considered of the gesture of kneeling. For, 1. it is a carriage importing the greatest importance of the sacred mysteries. 2ly, it is a carriage of plain religion, and devotion, no gesture in it selfe seemeth more to shew pietie. 3ly, it is a carriage of plaine humility, and seemes as it were to vter for the Communicant, the voice of the Centurion: *Lord, I am not worthy, thou shouldst come vnder my rooſe*, or *Lord, I am not worthy to come vnder thy rooſe*, much lesse to sit at thy table. Fourthly, it is a carriage of speciall respect for the differencing of Sacramentall eareing from common. The convenience of which difference moved them in the primitive Church to take away common suppers from the holy Communion of Christs body and blood, and the speech of the Apostle seemes thereunto to incline, whereby he taxeth them, for not judgeing of the Lords body, asking them, if they had not houses to eate and drinke in. These points haue their vse to shew, that as kneeling is applied to the soveraigne worship of God, much reverence ariseth to the Sacrament from it, at least to shew, (I wor) that some degree of reverence ariseth vndoubtedly.

Fifthly, and lastly, this reverend vsage of the holy Sacrament

* 1 Cor. 11.
verſ. 29, 32.

crament is profitable for all or the most part of men in some measure. First for opinion, and that both in godly and carnall Communicants; those it stirs vp to either consider or encrease the due and needfull estimation of the holy Sacrament: these it helpeth to suppress the profane conceits, whereby their irreligious hearts are easily persuaded to despise the ordinance of Christ. Next for practise both for preparation, & vse, inward, & outward, to good & bad; the mind will be stirred vp to thoughts of our vnspeakable vnworthinesse, and of Christs loue; the heart will be moued both to mount vp to God in all sweete adherence and dependance, and secretly also to blesse the blessed authour of its everlasting welfare: in a word for the outward carriage, it will be as a monicour, giving every man a silent *Cave*, to beware of loosenesse, and sawcinesse. And especially all this in these last, and worse times, wherein men are so very carnall, and earthly in the judging, and handling of Gods holy things. Now your objections against the foresaid doctrine will be of small value, as may be tried.

Seet. 33.

• Repl. partie
to Bp. Mer.
sect. 25. of
kneeling,

Obiect. 1. (o) To fasten adoration upon God, that from him it might be referred vnto a creature, is worse then either Papists or Heathens ever defended: this were to make God the deriving obiect, and the creature the last and chiefe. Answer. This collection out of the words of Bishop *Merton* might haue beene made either by Papists, or Heathens, it is vnconscionably extorted. The Bishop teacheth no other kinde of worship to come vnto the Sacrament, then comes to the Temples, and Lords day, to the word, and prayer; that is none at all: for worship is onely (as he teacheth) directed to the Lord, and there resteth; onely a certaine reverence riseth from them to the elements, as in all other ordinances, it is wont to doe to holy things. It is farre from vs to defend a worshipping of God, and then the creature. We maintaine nothing to the creature but reverence, and that none other, but what in effect would follow from soveraigne worship to
holy

holy things, if we said nothing. The Replier is licentious in perverting our meaning, because he cannot tell in the world how to answer.

Obi. 2. (p) *If the reverence due to the Sacrament require that it be received with the gesture of kneeling, then? Abridg. 67.* *Sect. 54.*
doubtlesse, God would have given direction for it in his word.

Answer. You make a false supposition here, as if we said, it is absolutely necessarie to kneele, or else the Sacrament could not be received reverently. See before, *Sect. 51.* For the objection it selfe, I aske you what you mean when you say, God hath not given vs direction, for if you meane the gesture it selfe of kneeling, I have shewed, that God hath given vs direction for it, Part. 2. chap. 2. If you meane, that God hath not directed vs in his word, that kneeling, (though it may be vsed) should tend to the reverence of creatures, you speak against common reason and sense, and I have refuted you before, *Sect. 48.* So these two points I have already spoken sufficiently of, for both I have shewed, that Gods word allowes of kneeling first, then, that not onely Gods word, but common reason, and sense evince, that kneeling to God himselfe, whiles we be employed about any part of his worship, may, and will procure a certaine reverence to the worship it selfe. What else needes to be answered?

Obi. 3. (q) *No man can teach vs the reverence of re. Sect. 55.*
ceiving, better then Christ, and his Apostles. (r) We thinke *9 Repl. partic. 10*
meto to use no other guises of reverence, then Christ, and his *Sp. Morap. 65.*
Apostles have taught vs. (s) If this reverence were lawfull, *7 pag. 69.*
some of the Saints commended in holy Scripture, and specially *1 Abridg. 67.*
the Apostles would have vsed it: Nay it is (t) great hypocri-
se in vs to pretend more reverence then was in the Apostles. *1 Pag. 56.*

Answer. What would you reprooue by this objection I pray? worshipping of God, or idolatrous worshipping of the creature, or lastly, the reverence, which issues out of the soveraigne worship? The first sendeth the Reader to the great argument drawne against kneeling, from the example of Christ and his Apostles, Part. 2. chap. 3. The

Second we doe disclaime. The last cannot be condemned by their example, partly, because examples of gestures be various, both vsed and left at liberty in all ordinances, see part. 1. chap. 1. partly because Christ and his Apostles gesture is not certainly known vnto vs; the Apostles, and Saints shewed as much reverence in receiving as we for ought any body can infallibly tell to the contrary: and partly, because though they vsed onely the gesture of sitting, (yet thence as from your owne sitting, and standing, being duely applied) some reverence could not but reflect vpon the Sacramentall elements. It can be none other in all gestures of diuine worship rightly vsed, altho some procure more reverence by the kinde, and manner of them, then others. This answer is enough in this place, onely I request the Reader to see the answer, which is before, Part. 2. chap. 3. sect. 46. &c. and referre it hithe so much as apperteineth. The truth is, inasmuch as you vse this objection against our doctrine of reuerencing the elements, which you charge for idolatrous, it is, as if you should say, that meere vsing of a gesture different from Christ and his Apostles, must needs be idolatrous, *ipso facto*, and also *hoc nomine*, which is false, and frivolous out of measure: did you not consider, that the proper consideration of this place, is of reverence of the elements, whether the same be idolatrous?

Sect. 56.

Repl. partie to
Bp. Mon. p. 51.
Manuscr. ch. 5.

Obiect. 4. (u) By this reuerence the wisdom of the Apostle him selfe is imptached, who seeing profane behaviour to be vsed at the Communion among the Corinthians, 1 Cor. 11. never thought of kneeling, but contented him selfe with the word, and censures. Answer. You build vpon three ill suppositions, that the Corinthians never kneeled, and that other gestures are not gestures of reverence to the Sacrament as well as kneeling. And lastly, that gestures are nor variable, but that difference therein from good men impeacheth the wisdom, and controulleth the practise of them which did otherwise. Three ill supposi-

one

On I assure you, and never to be graunted as I belieue. For the particular instance it maketh against your selues: for whereas touching gestures there is *altem silentiū* in 1 Cor. 11. yet there is direction for taking away civill fashions, (though lawfull in themselves) when they are abused in the Lords Supper. For it appeareth, that the profanesse of the *Corinthians* was in regard of the loue-feasts altogether, 1 Cor. 11. 22, 23. which therefore the Apostle remooved vterly from the Sacrament. But you can inferre nothing at all from such order as he tooke against that prophanesse to a necessitie, that he must needs haue ordered for kneeling, if it be a lawfull gesture of reverence: because there was enough ordered for their particular case, in vter abolishing of their loue-feasts, the abuses whereof fell out before the Lords Supper began, and the reverence of the Sacrament may be maintained in other gestures, though that which ariseth from kneeling, (when it may be vied) may be very profitable in due time. Where you say, *Paul never thought of kneeling* I would aske you, how you can tell? How come you to be so privy to his thoughts at this day? Those thoughts which he committed to writing you may be acquainted withall, but he committed to writing no thoughts at all of the necessitie of this or that gesture in the Sacrament, nay, gaue no particular order to the Churches, about gestures in any ordinance of God in any one of all his writings, that I remember. Where you adde, *that Paul contemned himselfe with the word and censures*, you would imply, that we hold kneeling to resist vnreuerence like the word and censures; whereas we hold it hath no other vertue in that case in the Sacrament, then it hath in all other ordinances. Against you speak absurdly in opposing the gesture to the word and censures, as if that *Paul* had ordered for kneeling in prayer, (or in the Lords Supper) he had not done it by the word and censures. Finally, you tell vs, *that the Apostles knew well of all that promise which is in man to v-*

seems too lightly of holy things, and yet they appointed us kneeling. I answer. And therefore they forbade not kneeling because they knew mans pronesse to evil so very well. I perceiue we cannot say, that such or such a gesture or carriage tends to the reverence of holy things, except the Apostles did absolutely appoint it. You say, you vse uncovering of the head, as a gesture of reverence, yet the Apostles did not appoint that fashion for reverence of the Sacrament, though he know what pronesse is in man to esteeme of it too lightly.

Act. 57.

Abridg. 67.

Obiect. 5. (9) If our Saviour had intended that the outward elements should have been thus revered, he would not have made choice of those that are so common and base. Answer. This objection makes a miserable non-sequitur, howsoever it be expounded. If you meane by [thus revered] as much as [worshipped with divine worship] it is utterly inconsequent, for if Christ did make choice of creatures to be so revered, (which he never did nor will doe) yet it followes not, that he would not make choice of the meanest, alsoone as of the greatest, whereby his worship should be conveyed vnto him: nay, it is likely in reason, if the Sunne, and Moone, and host of heaven, and the most excellent things in nature should have bin chosen for objects of relative worship, the blind world would sometimes deify them, (as it hath done heretofore) and wholly intend, and terminate worship vnto them; whereas in baser creatures the worship would be more probably conveyed vnto God himselfe. But howsoever in this sense your objection is nothing *ad rem*, for we confesse that worshipping of the outward elements is damnable idolatry. If you meane by reverence no other things then I haue before allowed, and which is distinguished from worship, then your objection is plainly idle, and vaine. You might say as well, if our Saviour had intended the word to be revered, he would not haue delivered it in such a manner as the world should esteeme foolishness. If our Saviour had intended

intended his Ministers to be revered, he would not have chosen such, as the world accounteth its refuse and offscouring. Yea you might say as well, if our Saviour had intended the outward means to be such admirable helps to heaven, and of such an honourable use in the Church, he would not have chosen such meanes as the supercilious world would despise for base, and contemptible. Indeed the word and Sacraments are not to be judged by their outward excellencie and lustre in the eye of naturall man; but by their spirituall vertue which the institution of Christ hath added vnto them. And further, the meaner, and baser the same be to the judgement of sense, the (x) lesse danger is there of committing idolatry with them. So that Christs chusing of common and base creatures to be Sacramentall, did not exclude thereby such reverence, as all his ordinances ought to have, albeit some gestures procure a greater measure thereof. And let Mr. Replier obserue, that I have answered to this objection, concerning [the choice of base, and common elements] that his (y) trifling, and childish defence of the Abridgement may be refuted in a little roome.

a So you say, that God appointed common bread and wine for avoiding of the danger of committing idolatry. Manifest ch. 1. y. Rapt. partie to Bo. Mat. p. 44. Sect. 38.

Obiect. 6. If that gesture (x) be fittest to be used in the act of receiving, which may best breed a reverent estimation of the Sacrament, then is the prostrating of the body, and falling upon our faces, (which we know hath beene used in greatest shew of reverence, and humiliation; Matth. 26. 39.) a fitter gesture then kneeling. Answer. This is an inconsiderate objection, that I say no more for the reverence of the Authour, for (to passe that it builds vpon an ill supposition, that we say kneeling is absolutely the fittest, for what need we care for comparing if it be fit in the position?) this cannot be vnkowne to you, that if this objection be truly consequent, for the act of receiving, it is also consequent for the act of praying: and forasmuch as we ought to use the fittest gesture of reverence in prayer, (specially when all circumstances giue vs most

libertie so to doe) therefore we ought not to kneele even in prayer, but fall vpon our faces, and that the rather alter your teaching, because your prooofe in *Mat.* 26. 39. is onely of falling vpon the face in prayer. But further, why did you not please to compare the Evangelists? That which *Matthew* calls falling downe, *Luke* calls kneeling vpon the knees, *Luke.* 22. 41. If therefore either *Luke* shall expound *Matthew*, or that Christ according to both vsed both kneeling, and falling vpon the face, then is the force of your prooofe manifestly none at all. Furthermore, you crosse the Disputer, who teacheth, that (a) there are severall branches of corporall wor-

2 Disp. pag. 156

ship, and of them the same not vsed amongst all Nations, to expresse the same degree of adoration, and that branch thereof, which is in these parts by vsually observed, to represent, and testifie an adoration of an high nature, is the casting of our selves vpon the knees, and if it be not the same for particular fashion and forme, which the Iewes vsed, when they prostrated themselves, and would thereby set forth some high degree of humiliation, and reverence, yet for intent and use, it is to vs the same. If the Disputer had not given you this reasonable answer, I should haue given it my selfe, for you can hardly refuse that which he affirmeth, kneeling being now vsed with vs as the fittest gesture of reverence both religious, and civill. Finally, we say that all gestures are in themselves lawfull gestures of worshipping God, whence reverence (more or lesse) may arise to religious ordinances, and your objection, (if need were) would helpe vs to conclude for the one of them, But against vs it inferres nothing. Yet I cannot passe a kinde of illustration, (such as it is) which you vse, saying, If a gesture of the greatest reverence be fittest, then people should not presume to receive the Sacramentall elements with their hands, but the same for greater reverence ought to be put into their mouths. Answer, I marvel that you doe take for granted, that putting into the mouth is a fashion of greater reverence, then receiving the elements with the hands.

hands. If you be so minded, I doe not see any great reason for it: are not the peoples hands as holy as the Ministers, and if they were not, are they not as holy as their owne mouthes and stomacks? But if putting into the mouth betaken by you, and graunted of vs to be a gesture of greater reverence, then handling, then I say though it be vnlawfull in other respects, yet it cannot be condemned in that name. Besides, you cannot reason from an artificall vsage of the elements to a maine gesture of the body, which is naturall, and by God himselfe appointed to his holy worship and service: belike, because the most reverend gesture is to be vsed in prayer, therefore it is not lawfull to pray without an halter about our necks, without bowing of our backs as well as our knees, with gloues on our hands, or with the liberty of sitting.

Obiect. 7. (b) *There hath bene in all ages of the Church much more promesse of people in this case vnto idolatry, and superstition by giuing too much reverence to the Sacramentall elements, or any consecrated creatures, then vnto profaness by offering too lightly of them, as may be made euident both by the holy Scriptures, Iudg. 8. 27. 2 King. 18. 4. and by the historie of the Church in all ages.* Answer. Whether this be true or no, sure I am, the instances of *Gideons Ephod*, and the *Drasen Serpent* are too few to shew the space of aboue fīue thousand yeeres therefore if I set two against them, they are answered to the full. In the old Testament looke vpon *Malachy*: *It is in vaine to serue God, what profit is it, that we haue kept his ordinances, and that we haue walked mournfully before the Lord of hosts, and now we call the proud, (not the humble) happy, Mal. 3. 14, 15.* In the new Testament the first scandalous sin, that defiled the Lords Supper it selfe, was vnreuerence, and profaness, 1 *Cor. 11. 21, 22.* And these two Scriptures are more pertinent, then your two, because *Gideons Ephod* was, (if you obserue the place well, you will also thinke it was) deuised of purpose to make an idoll of; and nei-

Self. 51.

6 Manuscrip.
ch. 5.Repl. partie to
Bp. Aton. p. 69.

ther that, nor the Brazen Serpent had any state in Gods owne holy worship; but if your assertion be true, what can you inferre? What? That reverence of holy things in divine worship is idolatry therefore? You will never conclude such a conclusion, it hangs together like ropes of sand. So your objection is to no purpose in this place, where you would make our reverence to be idolatrous: as for danger it is to be considered in another chapter. And yet I will not graunt your assertion true at least of our owne time, and religion, for it is evident, that the people of our assemblies are generally more given to profanesse, then superstition. And herein I will call your owne selues to be my witnesses.

Self. 60.

• Abridg. 67.
Manuſcr. ch. 9.

Obiect. 8. (c) *The reverence due to the holy mysteries, stands in this, when the whole action is performed in that manner, as the Lord himselfe hath appointed.* Answer. What need you to tell vs this? who did ever doubt of it? We say accordingly, that no gesture is to be vsed, and directed to the elements; the reverence of the elements stands not in appointing gestures vnto them; therefore the more to blame are you, that vncouer your heads in reuerence of the holy mysteries, without respect of worshipping God. We doe not thus, (as you speake) out of a blind devotion, vse this or that gesture of reverence to the elements. No, we giue soveraigne worship to the Lord alone in his holy ordinance, (which his blessed word alloweth) and that reverence that commeth vnto the elements doth onely issue from the soveraigne worship. For drawing neere to his Majestie in receiving vp on our knees, there is a certaine reverence, and esteeme, decency, and ornament from thence arising to the elements, which are received as being not onely the matter of our employment, but occasion of our adoring, as in other ordinances it more or lesse falleth out in like manner: and if we said nothing concerning this reverence, the thing it selfe would notwithstanding declare it. This is so farre from idolatry, that there cannot be true

true worship performed in the publick meetings without some degrees of it. And hitherto be spoken of such respects by which we may be lawfully mooved to kneele in the act of receiving without idolatry, the discourse wherof I haue inserted here betwix my two Paragraphs; as that which will giue excellent light, to see the error of your Assumption, *that kneeling at Sacrament is idolatrous*, whether we looke vnto your proofes, as kneeling is considered in it selfe, which haue beene examined in my former Paragraph, or as kneeling is enioyned by the Church of *England*, which now falls vpon vs to be examined in the next place.

Paragraph. 2. *Kneeling at Sacrament is not Idolatrous, as it is enioyned by this Church.*

First, I must tell the Reader, that though in the first Paragraph, I brought forth some reasons, or rather idle cavillations, (tending to confirm your Assumption, namely, that kneeling at Sacrament is idolatrous in it selfe) which I observed out of the Replier, yet those of your writers, that doe lay downe your argument in forme, and at first hand, as a ground to rest your faith on, doe vse no other prooffe that kneeling is idolatrous, but onely the Inreation, and Injunction of this Church: of whom therefore I would demand, if setting aside the injunction, they would be content to cast off this argument of idolatry? Verily then you make a great adoe about the proposition of your argument all in vaine, as if you would conclude kneeling to be flat idolatry in it selfe, if the Church had beene silent. *All bowing* (say you) *before a creature with religious respect; &c.* is idolatry; now (say I) kneeling at Sacrament can never be vsed, but with religious respects to the bread and wine: and yet you prooue your Assumption, onely by the Churches enioyning

joyning to kneele vnto, or worship before the creature. You might (in my simple opinion) haue disputed a great deale more readily, and more perspicuously, and as pertinently in this manner. [All diuine worship giuen to the creature is idolatry: But this Church giues (in kneeling at Sacrament) diuine worship to the creatures of bread and wine: Therefore our kneeling in this Church is idolatry.] But if you meant to conclude out of your Proposition absolutely against kneeling, (that it is idolatry in it selfe being vsed before creatures with religious respect vnto them) you did forget your selues in your Assumption by forgoing a chiefe part of your advantage, and onely taking to the Churches injunction. So that either your Proposition is more exact, and large then you needed, or your Assumption is stricter, and narrower in the prooffe, then your need of prooffe would, or might permit, specially in a matter of so great consequence, as the idolatry of kneeling absolutely considered. Well you giue vs occasion to believe, that if the Church enioyne not an idolatrous kneeling, then in it selfe you think it is not idolatrous vnto vs, and for mine owne part I doe believe, that the wiser sort of you think no otherwise. So I hope you, and we shall be reconciled if we can justly vindicate the Church from the guilt of so foule a crimination, as that she enioynes kneeling to be vsed idolatrously.

SoB. 62.

d Persb. Affm.
p. 49.

Let vs then without partiality make an equall triall of this suite commenced against the Church. We will not here stand vpon our owne well-meaning, but giue the (d) *Scotts men*, that although our private intents, (in observing a variable constitution of the Church) may differ from the publick, yet we should be guilty of the publick error and sinne *materialiter*, and *interpretatiue* therefore let the Churches integrity be considered. At first I confesse I feared our Church had spoken dangerously in this thing, for I found in the (e) *Abridgement*, (compiled by a company of graue Ministers) a bitter

bitter and grievous accusation in these words: *This gesture seemeth to be enioyned even with a superstitious intent, & meaning to adore the Sacrament it selfe, as we shall shew by and by.* Verily, said I hereupon, shew this, and my mouth is stopped for defending our Churches kneeling, by that intent not possible to be justified. Well, I turned over the Abridgement to that place, where it promised to shew the same, yea I turned over all their bookes which I had to shew this; and behould, I could not find them proving any such matter. Their conjectures, (for they will proove at first sight no other) are of two sorts either rising from affirmative, and positive respects, or from negative. I finde three conjectures of the first sort one depending vpon another, and of the latter as many, to shew the Churches meaning. I will lead the godly Reader to them in order, with mine answer annexed, hartily requesting him to arbitrate betwixt vs as the evidence of the truth shall require.

First coniecture whereby our brethren would shew the Churches meaning to bee idolatrous, because kneeling was enioyned at first to stop the mouthes of the Papists.

First, (s) you conjecture the meaning of the Church *Self. 63.* to be idolatrous, because kneeling was in King Edwards time enioyned to quiet the Popish Rebels in Devonshire, who complained because the Sacrament was not received kneeling, that it was prophaned, and also to stop the mouthes of others, who reviled the Sacrament, terming it the same, lack of the Boxe, round Robin, the Sacrament of the Halter, &c. *Perish. App. 4. Manufcr. ch. 14. arg 4.* Answer. 1. I am not bound to believe, that kneeling was meerly brought in vpon this occasion, except the first enioyners had professed as much. I take notice

g Repl. partic.
to Ep. Mori. pag.
50.

tice of what is extant in the Ecclesiasticall history, yet I can obserue nothing absolutely to interue, that kneeling would not haue bene as much enjoyned, if the Papists had bene silent and quiet. I know that proceedings of authoritie, in such cases as this, are common taken and censured amisse. And the Replier is (g) on my side against you, who (out of the words of *Iohannes à Lasco*, a learned man living then in *England*, and (as he saith) acquainted with the chiefeest Protestants, and with their counsell) collecteth, that the reproches of black-mouthed Papists were not such a motiue to King *Edward*, and his Directours to enioyne kneeling, as is imagined. Yet I will not deny, that it is a probable thing, (for all the words of *Iohannes à Lasco*) that kneeling was enjoyned partly at least through the Papists. But when I enquire, what is the certaine meaning of the Church, I cannot be satisfied from that which (b) is vncertaine. Indeepe that onely can giue satisfaction in this case, which the Church her selfe expressly declareth vnto vs. The conscience askes rather, what is the tenour of the law which bindes to performance, then what motiues stirred vp the enioyners to make it, which were either reserved in their owne breasts, or else there wanteth full and expresse record, particularly asserting the same, and the knowledge thereof cannot now be gained, being almost fourescore yeares agoe. Even this answer may serue to satisfie them which be reasonable.

h The true reason of kneeling must not bee searched from vaine conjectures, Repl. partic. p. 48.

S. B. 64.

Answer, 2. Let it be presumed for certaine, that the gesture was enjoyned to stop the mouthes of the Papists, yet you cannot conclude, that the Popish worshipping of the elements was enjoyned therefore. For you must consider that there be two things in the gesture of kneeling at Sacrament, namely, the gesture it selfe, which is an outward carriage, visible to the eye of the body, and spirituall intention, and application thereof: now except the Papists occasioning of kneeling to be enjoyned, doe necessarily imply that it is enjoyned to be intended, and applied

applied as they intend, and apply it, your coniecture comes to Iust nothing. The Papists gaue vs occasion to vse the Temples, wherein we serue God, the Bells, &c. doth that imply now, that we intend & apply our Temples, Bells, &c. to the same idolatrous vse wherunto they did intend and apply them? As *Genus* the Papists gaue them occasion to vse wafer-cakes in the Supper, do they therefore esteeme, and vse the same as the Papists doe their wafer-cakes, which they dreame to be transubstantized? *Paul* was occasioned from the *Jewes* importunity to practise certaine Iewish Ceremonies, yet it followes not that he vsed them, as they vsed them; he accorded with them in the things, which he did, yet dissented from the erroneous conceit, which they had of them. Wherefore Papists were an occasion of our kneeling as it is an outward act, which the bodily eye doth iudge of, but they mooued vs not to kneele to the elements: yea for that outward act, they were occasion onely at that time, for they mooued vs not to kneele, as if else we might not haue kneeled, but onely stirred vs vp to vse the benefite of our libertie, as the times, and seasons seemed then to require. And this is a sufficient answer, as I suppose, inasmuch as the outward act of kneeling was it, which sufficed to stop the mouth of calumnation, which outward act Gods word alloweth, and we might haue lawfully vsed, if the Papists had neuer bene heard of. So either of these two answers without more adoe shewes the vanitie of this coniecture.

Second coniecture, whereby they would shew the Churches meaning to be idolatrous, is, because King Edwards second Booke professeth, that kneeling is eniymned, that the Sacrament might not bee profaned, but

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joyning to kneele vnto, or worship before the creature. You might (in my simple opinion) haue disputed a great deale more readily, and more perspicuously, and as pertinently in this manner. [All diuine worship given to the creature is idolatry: But this Church giues (in kneeling at Sacrament) diuine worship to the creatures of bread and wine: Therefore our kneeling in this Church is idolatry.] But if you meant to conclude out of your Proposition absolutely against kneeling, (that it is idolatry in it selfe being vsed before creatures with religious respect vnto them) you did forget your selues in your Assumption by forgoing a chiefe part of your advantage, and onely taking to the Churches injunction. So that either your Proposition is more exact, and large then you needed, or your Assumption is stricter, and narrower in the prooffe, then your need of prooffe would, or might permit, specially in a matter of so great consequence, as the idolatry of kneeling absolutely considered. Well you giue vs occasion to believe, that if the Church enioyne not an idolatrous kneeling, then in it selfe you think it is not idolatrous vnto vs; and for mine owne part I doe believe, that the wiser sort of you think no otherwise. So I hope you, and we shall be reconciled if we can justly vindicate the Church from the guilt of so foule a crimination, as that she enioynes kneeling to be vsed idolatrously.

SoB. 62.

d Prim. Assu.

M. 49.

Abridg. p. 62.

1. Let vs then without partiality make an equall triall of this suite commenced against the Church. We will not here stand vpon our owne well-meaning, but giue the (d) *Scotchmen*, that although our private intents, (in observing a variable constitution of the Church) may differ from the publick, yet we should be guilty of the publick error and sinne *materialiter*, and *interpretatiue* therefore let the Churches integrity be considered. At first I confesse I feared our Church had spoken dangerously in this thing; for I found in the (e) *Abridgement*, (compiled by a company of graue Ministers) a bitter

Bitter and grievous accusation in these words: *This gesture seemeth to be enjoyned even with a superstitious intent, & meaning to adore the Sacrament it selfe, as we shall shew by and by.* Verily, said I hereupon, shew this, and my mouth is stopped for defending our Churches kneeling, by that intent not possible to be justified. Well, I turned over the Abridgement to that place, where it promised to shew the same, yea I turned over all their bookes which I had to shew this; and behould, I could not find them proving any such matter. Their conjectures, (for they will proove at first sight no other) are of two sorts either rising from affirmative, and positive respects, or from negative. I finde three conjectures of the first sort one depending vpon another, and of the latter as many, to shew the Churches meaning. I will lead the godly Reader to them in order, with mine answer annexed, hartly requesting him to arbitrate betwixt vs as the evidence of the truth shall require.

First coniecture whereby our brethren would shew the Churches meaning to bee idolatrous, because kneeling was enjoyned at first to stop the mouthes of the Papists.

First, (f) you conjecture the meaning of the Church *Self. 63.* to be idolatrous, *because kneeling was in King Edwards time enjoyned to quiet the Popish Rebels in Devonshire, who complained because the Sacrament was not received kneeling, that it was profaned, and also to stop the mouthes of others, who reviled the Sacrament, terming the same, Iack of the Boxe, round Robin, the Sacrament of the Halter, &c.* Answer. 1. I am not bound to believe, that kneeling was meetly brought in vpon this occasion, except the first enjoyners had professed as much. *I take notice*

*Perish. App. 4.²
Manuscr. ch. 1.
arg 4.*

g Repl. partic.
to Ep. Mori. pag.
50.

tice of what is extant in the Ecclesiasticall history, yet I can obserue nothing absolutely to interre, that kneeling would not haue beene as much enjoyned, if the Papists had beene silent and quiet. I know that proceedings of authoritie, in such cases as this, are common taken and censured amisse. And the Replier is (g) on my side against you, who (out of the words of *Iohannes à Lasco*, a learned man living then in *England*, and (as he saith) acquainted with the chiefeest Protestants, and with their counsells) collecteth, that the reproches of black-mouthed Papists were not such a motiue to King *Edward*, and his Directours to enioyne kneeling, as is imagined. Yet I will not deny, that it is a probable thing, (for all the words of *Iohannes à Lasco*) that kneeling was enjoyned partly at least through the Papists. But when I enquire, what is the certaine meaning of the Church, I

b The true reason of kneeling must not be fetched from vaine conceits, Repl. partic. p. 48.

cannot be satisfied from that which (b) is vncertaine. Indeeed that onely can giue satisfaction in this case, which the Church her selfe expressly declareth vnto vs. The conscience askes rather, what is the tenour of the law which bindes to performance, then what motiues stirred vp the enioyners to make it, which were either reserved in their owne breasts, or else there wanteth full and expresse record, particularly asserting the same, and the knowledge thereof cannot now be gained, being almost fourescore yeares agoe. Even this answer may serue to satisfie them which be reasonable.

S. H. 64.

Answer, 2. Let it be presumed for certaine, that the gesture was enjoyned to stop the mouthes of the Papists, yet you cannot conclude, that the Popish worshipping of the elements was enjoyned therefore. For you must consider that there be two things in the gesture of kneeling at Sacraments; namely, the gesture it selfe, which is an outward carriage, visible to the eye of the body, and spirituall intention, and application thereof: now except the Papists occasioning of kneeling to be enjoyned, doe necessarily imply that it is enjoyned to be intended, and applied

applied as they intend, and apply it, your conjecture comes to just nothing. The Papists gaue vs occasion to vse the Temples, wherein we serue God, the Bells, &c. doth that imply now, that we intend & apply our Temples, Bells, &c. to the same idolatrous vse wherunto they did intend and apply them? As *Gerrus* the Papists gaue them occasion to vse wafer-cakes in the Supper, do they therefore esteeme, and vse the same as the Papists doe their wafer-cakes, which they dreame to be transubstantiated? *Paul* was occasioned from the *Jewes* importunity to practise certaine lewish Ceremonies, yet it followes not that he vsed them, as they vsed them; he accorded with them in the things, which he did, yet dissented from the erroneous conceit, which they had of them. Wherefore Papists were an occasion of our kneeling as it is an outward act, which the bodily eye doth iudge of, but they mooued vs not to kneele to the elements: yea for that outward act, they were occasion onely at that time; for they mooued vs not to kneele, as if else we might not haue kneeled, but onely stirred vs vp to vse the benefit of our liberie, as the times, and seasons seemed then to require. And this is a sufficient answer, as I suppose, inasmuch as the outward act of kneeling was it, which sufficed to stop the mouth of calumination, which outward act Gods word alloweth, and we might haue lawfully vsed, if the Papists had never beene heard of. So either of these two answers without more adoe shewes the vanitie of this conjecture.

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amongst vs.

Self. 65.

Secondly, we come to the greatest of all conjectures, and that which our brethern both in writing, and talking stand vpon more then a little. And whats that? *Behold King Edwards second Booke professeth, that kneeling at the Communion is enioyned vpon this ground, that the Sacrament might not be prophaned, but held in a reverent, and holy estimation amongst vs.* And what then? *Therefore kneeling is enioyned, (you (i) say) for veneration of the elements.* Answer. I graunt you the conclusion, for veneration or reverence of the Sacrament is no idolatry; may the gesture ought to tend to the reverence of the Sacrament, or else it is not vsed aright, let it be what gesture you will. May not an holy carriage be appointed (I pray you) in Gods ordinance to avoid light and carelesse esteeme thereof, but it might be idolatry? Verily then all mutable circumstances shall be idolatrous, of which as much may be said as of this gesture in question, that they be vsed to the end the Sacrament may not be prophaned, but reverently handled. Therefore I entreat you to take into consideration both how reasonable our exposition is of the words of the booke to cleere the compilers from intent of idolatry, and how forced yours is, who in stead of milke, and equiry, wring out blood.

Self. 66.

For the first, is there any thing more manifest, then that the Sacrament may be prophaned? that the Church may and ought to provide, (as much as she judgeth meet for the persons and times) against such prophaness that sitting, and standing, (though they be warrantable in themselves, yet being the gestures of civill eating) may be (k) abused by weake, and carnall hearts, to the light esteeming, and negligent vsing of the Sacrament? That kneeling is an outward expresseion, or carriage of greater reverence then sitting, and standing? Neither is this to purge

¶ Wee say not, that they bee causes of prophanes of themselves, as the Replier would triflingly farther vpon vs, Repl. partic. to Bp. Mer. p. 48.

purge profaness with superstition, (1) as the Replier ^{11idem.} beggeth, and cavilleth, when out of soveraigne worship to God, which is first lawfull, and good, this reverence to the Sacrament onely springeth and issueth: for who seeth not, that the said ordinance may haue greater reverence procured vnto it by the Communicants adoring before the God of heaven, in the celebration of it, as may be likewise procured to other ordinances by the like humble demeanour?

For the latter, let vs see how you can conclude against ^{Scd. 67.} the Church, that by those words of the Common Prayer booke she intends to commit idolatry? First, it seemes to be thought, because the Church appointed kneeling in the act of receiving for avoiding of prophaneesse, therefore no other gesture sufficeth in the mind and meaning of the Church, but that, for receiving the Sacrament reverently. Hereupon the Replier demaundeth, (2) ^{Repl. partic.} whether due estimation of holy rites, cannot be suffici- ^{to Bp. Mors. pag} ently testified without kneeling? But let any man of ^{48.} common reason consider whether this exposition be not most vnreasonable; for by this declaring it followeth, that the Magistrate or Church can appoint no matter of circumstance vpon consideration of the finesse thereof, but forsooth all other circumstances are condemned by and by, as absolutely vnfir. Put case the Magistrate or Church enioyned kneeling in prayer for avoiding of prophaneesse, (which might godly be done) could any man justly say, that (in the mind and meaning of the Commanders) prayer could not be therefore vsed in other gestures reverently? when authority limiteth the time, and the place of Gods publick worship, and many other circumstances, (in kinde necessary) that the same worship may be decently, and orderly performed, can any man therefore justly say that other times and places, and orders, are esteemed absolutely indecent? Same time must be set, some place must be had, some orders must be appointed; now of many times, and places, and orders, which

which may be decently applied to Gods worship, such a time, and such a place, and such other orders are limited, which the judgement of Governours can obserue most fit, according to the state of the Church and people. So it is for the Sacramentall gesture. The auncient appointers of kneeling in this Church having all gestures before them to determine out of, for the due, and reverent handling of the holy Sacrament, pitched vpon the humble gesture of kneeling, as which for that very purpose they iudged then to be the meetest of all others, and accordingly did appoint it. But (to keepe you to the matter) what's this to make idolatry? If the requiring of kneeling, that an ordinance might be handled reverently, must import idolatry, then such requiring of kneeling at prayer, of sitting bare at the Sacramentall businesse for handling those ordinances reverently, must also be flat idolatry; and yet (I thinke) you would allow of constitution of either kneeling at prayer, or sitting bare at the Sacrament, for handling the said ordinances reverently. The case is cleere, that this exception concludes no idolatry, so long as the reverence intended ariseth onely out of the soveraigne worship, which is given to God himselfe: and whether the words of the booke make for other reverence then such must be presently tried.

S^{er}. 68.

a Ibidem.

Againe you except against the words of the booke, prescribing kneeling at Sacrament for avoiding prophaneesse, because kneeling cannot be a remedy against prophaneesse: for (say (u) you) *except intermission* (if such had beene) *of kneeling had beene a cause of prophaneesse, which it was not, how could kneeling be a remedie.* Againe, *what is the cause that in other Churches, remedie can be found against prophaneesse without kneeling, and not in ours?* Answer. Great and difficult demands I wot to the first I tell you yet againe, that intermission of kneeling is not in it selfe any cause of prophaneesse, but by accident through the weak and carnall hearts of Communicants, and

and there is nothing more knowne then that lawes are made of restraining some indifferent things, not for the matter of the things themselves, (for then all indifferent things should be commaunded alike, that is, every man should be left to doe what he will) but from the condition of men, and circumstance of the time. Now it is cleere that kneeling may be a remedie against the accidentall prophaneſſe, which is occasioned through the intermiſſion of it by other gestures. To the other demand, I certifie you, that other Churches are no rule to vs, more then we be vnto them; that some other Churches doe vse kneeling for handling of the Sacrament reverently, as well as ours; that the best learned, that haue beene in those Churches where kneeling is not vsed, condemne it not in this Church; that those Churches may haue such Communicants as sleight the Sacrament, by occasion of the common gestures of eating and drinking, which is not impossible, or improbable, whatſoever you say; lastly, we never thought that kneeling is simply necessary for handling the Sacrament reverently, but onely that it is good and fit vnto that end, when the same can conveniently be applied, as physcally prescriptions may be good and fit to prevent diseases, whereof there is cause of feare, when yet there is no absolute necessitie of them. But (say (o) you) *physick is not given as food, to all persons, and at all times, where as kneeling is so prescribed in this Church.* I answer, you doe ill presse against vs the metaphor in those points, because the disease of profaning the Sacrament is, (as other spirituall diseases are) incident to all persons at any time; Gods word is compared to Balme in Scripture, and to other physcally things; belike you will check the Spirit of God, for comparing the same to physick, when it is continually, and vniuersally necessary: but if kneeling be not requisite to all Communicants at all times for avoiding of prophaneſſe, it is sufficient that it is so for the most part, (for so lawes respect what is needfull generally

rally, though not vniuersally, as some where else I haue already shewed) and at least if prophaneesse should not fall out by other gestures, yet kneeling opposeth profaneesse, being a gesture of reverence in its owne nature. But (to keepe you still to the matter) what's all this to idolatry? for what if kneeling be no more a remedie against profaneesse, then standing or sitting, doth that conclude that the vse of it is therefore idolatry? Nay if kneeling were not at all opposed to profaneesse, but were it selfe profane, and profaned the Sacrament, (as the Disputer (p) contradicting himselfe affirmeth) I hope you would be ashamed to conclude it to be idolatry therefore.

p Disput. pag. 164.

Sect. 69.

Lastly, if any consideration of the words of the booke can make the Churches intent therein idolatrous, it is this, that kneeling seemeth to be allowed, or directed to no other purpose, but that reverence may be given to the visible elements. Answer. With this expolition (I suppose) some of you please your selues so much, as if you durst forsake your ministeries, endure imprisonment, exile, even death it selfe, for the infallibility of it alone. A difficult warre it is to fight against the strength of the imagination, yet considering truth can and will command obedience vnto them which loue it, I am in good hope to perswade you to be ruled by a better commentary. First; then what will you say to the rule of charity, which requireth, that all things be taken in the best sense, (q) 1 Cor. 13. 5. 7. Verily if this be a rule at any time, it specially should take place in expounding the words of that religious King of blessed memory, K Edward 6: and of his Directours, who helped in reforming religion in this land, and some of them honourable by Martyrdome. Now the words of the booke may not once be interpreted in a better sense then you make, but alcare of every man in this life, at exposition of the first commande. lawfully vsed, that the Sacrament may be reverently celebrated.

q This prooffe is thus vsed by some of you in a Catechisme beginning, what ought to bee the chiefe, and continuall care of every man in this life, at exposition of the first commande.

brated. Secondly, by what law of God am I bound to exclude soveraign worship. in the Churches appointment, because it is not expressed. If those words of the book could not consist therewith, then I confesse the way of coming to God in this kneeling enjoined, had bene blocked vp: but when the reverence which the words expresse will plainly stand with soveraigne worship given to God, (though vnmentioned) & opposeth it not, may very well issue forth from it, what an vncharitable construction is it to exclude the said soveraigne worship in the Churches meaning to make idolatry? Thirdly, obserue the tenour of the words themselves, as you doe recite them, and it easily admits, yea supposeth soveraigne worship; for it enjoynes not to kneele vnto the bread and wine, (nay our Church abhorres to speak so) but to yse the reverent gesture of kneeling, that to the Sacrament may not be profaned, but held in a reverend and holy estimation amongst vs. This context of words importeth, that this reverence of the Sacrament ariseth from kneeling by consequence, and comes not thereto by the said kneeling immediately directed vnto it. Fourthly, you tell (r) vs, that the *Attorney generall report*. Survey p. 72. sett it to be a resolution, according to a generall rule in law, that Ecclesiasticall iurisdiction may punish offences against the Communion-booke, otherwise then the Statutes of 1 Eliz. c. 2. doth, because that statute onely affirmeth one manner of punishing. and doth not deny another: where you gather, that by the same rule, though kneeling be affirmed, yet sitting, and standing are lawfull, because they are not denied. But (whereas for deniall of sitting and standing I haue spoken elsewhere) it is a rule of force in the purpose of our Church appointing to kneele, that though reverence be affirmed, soveraigne worship cannot be denied: and here you may see most evident application of it. Fifthly, let it please you to thinke of the reason which your selues (s) alledge, why those words were vsed, and kneeling enjoined, namely to stop the mouthes of Pa-

Manuscript
ch. 1. arg. 4.

pists, who complained that the Sacrament was profaned. Surely if this be true, you might easily see that the compilers named outward reverence onely, because there was strife about it. There is no doubt, but they would have named soveraigne worship, much more, if strife had been about it, as was not. How many lawes are there, which onely mention such respects as the time (when they were made) gaue occasion, pretermittting some other, (yet not to be excluded) wherein the state and exigence of the time pressed them not? Sixthly, in all the booke of common prayer, you shall never finde, (as I take it) that wheresoever kneeling is enjoyned, (as it is enjoyned often) God himselfe is at any time expressely mentioned, to whom the kneeling yet, (even in your opinion of the Churches iudgement) is without question intended. Wherefore you might doe well to measure kneeling enjoyned in the Sacrament by all these: for though there are outward, and inferiour respects mentioned rather in that, then in these, (through particular occurrence befalling) yet they be all alike set downe in the order of the booke, which alwayes supposeth, (as a thing most unquestionable) that religious kneeling is directed to God being so notorious a gesture in the Church of soveraigne worship. This consideration might have mooved you something. Seventhly, how hard, and harsh an opinion is this, that whereas kneeling before the elements be received is evidently vsed to God, now being continued to the act of receiving the eate is altered, & God is by no meanes to be worshipped thereby: either this opinion, and meaning is so fond, it cannot be fathered vpon such wise men, as the auncient compilers were, or certainly we should have had a note of admonition to signifie the ceasing of soveraigne worship. Eighthly, and lastly, your owne writings will witnesse, that kneeling is intended and vsed by our Church for worshipping of God: for to passe (1) these words of the Disputer, *whether our Communicants doe direct their kyng-worship at the*

Disp pag. 15.

Lords

Lords table, to God the Father in severall, or jointly to the whole Trinity, who can define? It is a point not as yet resolved (for ought I know) by our Church) to passe I say these words, (which graunt as a thing not to be disputed, that kneeling is directed to God, (either the first person, or the whole Trinity) and that no resolution of the Church is against that, I must specially put you in minde, that you contend by earnest argument our kneeling in this Church to be a worshipping of God. First, the aforesaid Disputer I. boureth (u) earnestly to prooue (w) our kneeling a part of the Lords worship, and directed vnto him: but especially the *Abridgement* speaketh in this (x) manner, [*kneeling in the act of receiving the bread and wine in the Lords Supper is esteemed, imposed, and observed as a part of Gods worship.*] Wherefore out of the premises I dare say, that though kneeling be appointed by King Edwards booke for reverence of the Sacrament, yet soveraigne worship is not excluded, but supposed, whence the externall reverence of that holy ordinance celebrated in that gesture, ariseth. And this interpretation, which you ought to make of that booke, you may doe well to make of our learned writers, who though they plead for reverence of the Sacrament, yet ever doe defend that kneeling serveth for adoring the majestie of God and Christ. So that according to them by kneeling soveraigne worship is directed to God, and therefore the reverence which commeth to the Sacrament all signes and businesse flowes from thence as I have declared before. If any of the children of our Church speake more vndistinctly then you can see to allow, you cannot therefore justly take advantage against their mother.

And so much for your second conjecture taken from the Common Prayer Booke of King Edward 6. tending to shew the Churches meaning to be idolatrous, except I should add, that the *Abridgement* which promised to shew, that kneeling is enioyned with an intent to adore the Sacrament it selfe, yet cites not to that purpose the

u Disput pag. 159
160.

w Mark the intent & ground of this prooffe, from the beginning at pag. 154.

x Abridg. p. 41.

S. B. 70.

words of that Common Prayer Booke, which makes me to marvell either at the Authours of the Abridgement, (which had those words in consideration, and whom it most specially concerned to make their promise good) or else at others of our brethren, who stand vpon this conjecture with such confidence. Also I might adde that those words of King *Edwards* Booke doe not perhaps concerne vs at all, herein I will onely write, what you doe dictate. The state (say (y) you) of 1. *Eliz.* c. 2. established the second Booke of Common Prayer of King *Edward 6.* some few and those mentioned alterations onely excepted; and the 4. Rubrick next after the Communion in that Booke, [which (x) as I thinke is that, out of which the words are fetched which you so much stand on] declaring that Communicants should receiue kneeling, hath beene left out of the Booke of Common Prayer, that hath beene in vse, ever since that statute was made. Verily this consideration may serue to take away the scruple about the meaning of the words themselves being taken out of the way, by order of the State in the beginning of the Raigne of *Queene Elizabeth.*

The third coniecture whereby they would shew the Churches meaning to be idolatrous, is, because shee tyes all her Communicants to adore God before the creatures.

Self. 71.

THe last, and least of all conjectures, (arising from positive respects) to shew, that kneeling enjoyned in this Church is idolatrous, is this, *because the Church tyes all her Communicants to adore God before the creatures of bread and wine.* The (a) Abridgement, and the (b) Repl. defending the same, make no small account (as it appeareth) of this consideration. Answer. I distinguish;

a Abridge. 66.
b Repl. partic. to
Sp. Mon. sect.
24.

Tye

Tye is to be considered: first, in respect of the thing whereunto we be tyed: secondly, in respect of that, by which we be tyed: thirdly, by the manner of tying. First, if the thing be lawfull in it selfe whereunto we are tyed, and then the authority be lawfull whereby we are tyed, and the manner be with no other opinion, then the word of God doth allow, you shall alsoone make ciuill Magistracy, (which is Gods ordinance) an idoll, as make such a tying idolatrous. Indeed if the thing it selfe be vnlawfull, as religious, and purposed kneeling before an image; or it be put vpon vs by them which haue nothing at all to doe with vs, as by the Pope, or the King of *Spain*; or haue an opinion of necessity put vpon it, or other superstitions, when it is but a mutable circumstance serving to order, and comelinese, then the second commandement must needes be transgressed by such a tying: but what is this to the gesture of kneeling at Sacrament? That in other respects, of it selfe it is lawfull, I hope I haue plentifully shewed; that the authority of the Magistrate in enioyning is lawfull, I hope will not be denied, that it is imposed a thing indifferent, I haue cleered in the first chapter of this part of the Treatise. If the Magistrate command vs before, and after receiving, to kneele downe both before the Temple, and before the bread and wine, yet the thing being lawfull, the authority lawfull, and onely requiring it as a mutable circumstance, it is farre from idolatry to be tyed vnto it. But what should we trifle in this point? the words of the Abridgement make this exception, that it is not idolatry to adore before the creatures, *except it be without warrant of the word*. Now if you suppose kneeling, which is vsed in the act of receiving, to be without warrant of the word, more then before or after the act of receiving, when we confesse, pray for a blessing, and giue thanks, (for these we also doe before the creatures,) you doe not onely suppose the ground of the controversie to be graunted vnto you, (which is childish) but you doe al-

so yeeld, that if it be lawfull in it selfe, this conjecture taken from tying to make it idolatry is vterly of no value. But the *Scotchmen* say, (e) *that worship is tyed no longer to any certaine thing, or place vpon earth, Ioh. 4. 21.* Answer. You mistake the holy Scripture, at least by the manner of your applying. Certaine and vnhangeable individualls there are none to be imagined, (as the Papists dreame that infallibility, and Catholick truth is annexed to the Sea of *Rome*) ever since Christ: but there is no man can doubt, that we may tye our selues, or be tyed to worship before creatures lawfully, vpon an indifferent, and interchangeable vse of them: else why should you tye your selues to pray, (and kneele if you will) before ciuill creatures daily, both at dinner, and supper? Why should you tye your selues to kneele daily in such or such a roome, morning and evening, as they offered morning and evening sacrifice in the Temple? Why should you tye your selues to kneele before the elements of bread and wine, alwayes before, and after the act of participation? The truth is, if your application of *Ioh. 4. 21.* be good against kneeling to God, the bread and wine being before vs, it is not lawfull to tye our selues to kneele to God in any place all our life long; you should haue put a difference betwixt the tye of inherent holinesse, and the tye of externall and circumstantiall expedience. In that all persons were bound to accommodate their adoring to the places and things: In this they are free to accommodate places and things to their adoring. So much of your three conjectures, drawne from respects affirmatiue, to prooue the Churches intent to be idolatrous. Now let vs see what you are able to picke out of negatives.

Of coniectures taken from certaine negative considerations.

Self. 73.

NOW certaine negatives you scatter vp and downe
your

your bookes to shew the intent of our Church to be idolatrous. I will doe you the benefit, as to bring them together, and make an induction of them in this manner.

Kneeling, first, is not enioyned in this Church for a Table-gesture, Nor, secondly, for lawfull reverence of the Sacrament, Nor, thirdly, for adoring the Lord himselfe, and no other probable respect can be given.

Therefore it is enioyned in this Church for veneration of the elements idolatrously.

For answer, not to dally about the consequence of this argument, I will onely deny the Antecedent; and forasmuch as it propoundeth three severall respects for exemplification, let vs generally see, whether this Churches intent, (in enioyning to kneele at Sacrament) be denied of every one of them.

First Negative. The Church enioynes not kneeling as a fit Table-gesture.

First, you (d) say, *kneeling cannot be enioyned as a fit Table-gesture?* Why so? Forsooth *kneeling is vsutable* Disp. pag. 160. *to the carriage of a guest, debarrs vs of the liberties of a Table, &c.*

Answer. The question is not here, how suitable, or vsutable kneeling is to the person of a guest, liberties of a table, &c. but whether the Church doe respect it as a fit gesture for a spirituall table, and feast: and this it doth, as may appeare, by the Booke of Prayer, (e) appointing a Communion-table, calling the Sacrament according to the metaphoricall speaking of the holy Scripture, a spirituall supper, feast, banquet; and the Communicants guests, &c. and yet notwithstanding it appointeth kneeling for the said guests, as a fitting gesture of that spirituall table, and feast: nay the Booke takes notice of the gesture of civill feasts, and

See the order of the Communion.

makes

In the first exhortation.

makes expresse (f) mention of sitting, and yet appoints the gesture of kneeling at this feast altogether, because it is spirituall. Wherefore you cannot shew that the Church enioynes not kneeling as a fit spirituall table-gesture: as for the Disputers old song, it hath beene fully answered in the second part of this Treatise; most lawfull it is to vse a worship-gesture in a worship-ordinance, though this respect be but general, as I haue noted before, Sect. 30. where (in setting downe the respects, vpon which we may be lawfully mooued to kneele) I onely pointed at it in the margin.) Even already then the Church is acquitted from intent of idolatrous kneeling.

Second Negative. The Church enioynes not kneeling for any lawfull, or convenient reverence, that is due to the Sacrament.

Job. 74.
g Abridg. p. 68.

Secondly, say (g) you, it is evident, that this gesture is not enioyned, in respect of any lawfull, or convenient reverence, that is due to the Sacrament, for neither at the administration of Baptisme, nor at the hearing of the word read or preached is any such gesture used, to both notwithstanding, there is every whit as much reverence due, as to the Supper of the Lord. Answer. I retort in this manner. You doe not vncouer your heads in the time of receiuing in respect of any lawfull and convenient reverence, (which yet you pretend) that is due to the Sacrament, for at hearing of the word read, or preached, you vse not any such gesture, to which notwithstanding there is every whit as much reverence due, as to the Supper of the Lord. How can you possibly avoid this retortion? The children of *Israel* learned in the dissimilitude as we doe, as the *Scotchmen* doe teach. When (say (h) they) they receiued the law of the *Passover*, they bowed the head and worshipped,

Exod.

Exod. 12. 27. Yet did they not so in the eating of it; they were more reverent in hearing the law of the Pasſeover, then in the participation of it. Yet we are well, that the Church of *England* is but like the Church of *Iſrael* in a commendable performance. Again, ſometimes you pray in divers faſhions or geſtures, doth it follow therefore that the ſame ordinance is more or leſſe reverently to be handled then it ſelfe? This reaſoning of yours ſhould import that the like reverence is to be declared alwayes in all ordinances. Again, you might well have conſidered, that the Church may preſcribe a geſture of greater reverence to the Sacrament, nor becauſe more reverence is due to it in it ſelfe, but becauſe it hath been moſt abuſed by words, and deeds (1) of vilifying vnreverence. Laſtly, you muſt be remembred, that the reverence of kneeling, (as it is appointed in this Church) doth onely iſſue out of the ſoveraigne worſhip; therefore if kneeling be lawfully appointed in the Sacrament for ſoveraigne worſhip (though it be not ſo, in hearing of the word, and adminiſtration of Baptiſme) it may lawfully be appointed alſo conſequently for reverence, and the tryall of this belongs to the next negative. Wherefore for any thing, that is hitherto ſaid, the Church is cleere from ſentent of idolatrous kneeling. As for the abſolute lawfulneſſe of this reſpect of kneeling, namely, for reverence ſake, I have largely ſhewed it, Sect. 45. to Paragraph. 2.

i See what an idle answer Repl. makes to this point, Repl. partic. to Sp. 1109, ch. 3. ſect. 27. when he makes comparison betwixt the Sacrament and images, and the kneeling of both, belike he can prove religious kneeling before images lawfull in it ſelfe; indeede hee may prove anie thing after his manner.

Third Negative. The Church enioynes not kneeling, for Adoration of the Lord.

THirdly, you ſay, that kneeling is not enioyned in this Sect. 74. Church for adoration of the Lord: and that it is not ſo, you endeavour to prove in this manner.

If kneeling be appointed for adoring the Lord, then either for adoration in and upon occasions of prayer, or elſe for ſimple adoration without prayer.

But

But it is not appointed for adoration in prayer, nor for adoration without prayer.

Therefore not for adoration at all.

I am contented to make the best of your severall scattorings, that the truth may appeare. Let your points be now tryed in their order.

Of kneeling at Sacrament in respect of Prayer.

Self. 76.

C Concerning prayer I doe freely confesse, that inasmuch as it is but occasionall, and not the principall exercise of the soule, (whether it be mentall or vocall) in the Sacramentall businesse, I doe neither deeme it the principall respect of lawfull kneeling, neither have I reason to deeme it the principall respect, vpon which the Church enjoyner it. Yet forasmuch againe, as the Sacramentall administration is a publick worship of God, and the act of eating and drinking lasteth but a little while, to each Communicant in severall, the greatest part of the time by far being taken vp with prayers, and thanksgivings, as it were enclosing the same about, I cannot see, that the reteining of kneeling so long and immediately vsed, and to be vsed, by occasion of them, can be justly charged with vngodlineſſe. But for making your part better, you speake severally of that short prayer, which is appointed to be vsed by the Minister about the time of distributing the elements, as if all the consideration of kneeling at Sacrament for prayer sake, depended of that alone, yet I am contented to let the Reader see what you have opposed even in that prayer.

Self. 77.

& Disput. 117.

First, you tell vs, that, *That prayer is unlawfull, and contrary to Gods word.* And (though this be nothing to the present purpose) yet behold an heape of proofes are at hand. First, (saith the (k) Disputer) *This prayer is contrary to the person of guests and coheires, directing vs to an apprehension of our disfelloskip with Christ.* Therefore is can

Not be lawfull. Answer. This ridiculous, and contemptible logick is vsed also against the gesture of kneeling, as well as against this prayer; the prophaneſſe whereof I haue abundantly ſhewed before, Part. 2. chap. 6. by the ſame conceit all other prayers made before receiving are likewise vnlawfull, all ſecret ejaculations in the very act, yea the praſiſe of faith, and all reſpects of humility, and dependance, and in a word, all intention, and cogitation of ſeruing the Lord in the duties which he requireth at that time to be done by vs, but I hope this learning will dye, and be buried with the Authour it is ſo vile and detestable. Secondly, (ſaith the ſame (1) man:) *This prayer is a private worship during the publick; therefore it is vn-* 1 Pag. 63. 117.

lawfull. Answer. This objection is also made against the gesture of kneeling, which I haue clearly refuted before, part. 2. chap. 8. and thence the Reader may also be satisfied for this prayer. Thirdly, (ſaith he) (u) *This prayer is* m Ibidem.

contrary to meditation neceſſario at that time. Answer. As much as if a man hearing the word ſhould ſay in his heart *The Lord bleſſe his word vnto me.* Is there any more ſaid in this prayer, then as it were a (*proſis tibi.*) The holy Sacrament be effectually vnto thy good. Is this contrary to meditation of the Sacrament. Alas Sir, every one ſees, that nothing was ever ſaid more falſely, and abſurdly.

Fourthly, (ſay the (u) Scotchmen) *This prayer is contrary* n Faith. App. 52
to the ſecond commandement, partly becauſe it is made by direction beſore a creature, and partly becauſe it is a riſe which God hath not ordained, therefore it is not lawfull. Answer. For the former reaſon, being alſo made againſt the geſture of kneeling, I haue of purpoſe bent my ſelfe to answer it in this chapter already. And for the latter, it is wonderfull ſtrange Diuinitie to teach, that a particular prayer for ſanctification of Gods ordinance is not appointed by God: by this conceit, we muſt haue no prayers appointed or vsed before, or after Sermons, Baptiſme, Supper of the Lord at all, for why be they lawfull, and not this? It is euidēt, that the matter of this prayer

is good, and also pertinent to the occasion, neither may you helpe your selfe by saying, that it is a good prayer, but not vsed in fit place; for your reason plainly affirmeth the prayer it selfe to be a rite, which God hath not
 u Survey p. 75. ordained. Fifthly, (saith (u) the Surveyour) *The pronouncing of these words, The body of our Lord, &c. The blood of our Lord, &c. in the act of ministering the elements, may occasion idolatry.* What? Rather then the pronouncing of those words in the institution of Christ, may not so much; for in the institution, the bread is called (sacramentally) the body of Christ, the wine is called his blood in plaine termes, (and that in the act of ministracion) whereas in this prayer is no such matter: belike you would not haue the people thinke of the body, and blood, whiles the bread and wine are either seene, or felt by them for feare of idolatry. Sixthly, (sayes the Surveyour) (o) *It seemes not warrantable by the word, that in the action of ministering the elements, the Minister should minister to Christ and the Church both.* Answer. Where is that word I pray? The Priests in the law were appointed to minister both to the Lord and to the Congregation, *Numb. 16. 9.* Nay the very act of preparing and offering the peoples offering which they brought, was a ministering both to the Lord and to them at the same time: and what will you say to the blessing of the Minister, after the Sacrament is ended, and to *Deutr. 10. 8.* *The Lord separated the Levites, to minister unto him, and to bless in his name.* And in truth this prayer is in the nature of a ministeriall blessing of the Communicants; besides doth not the Minister, even when he ministreth bread and wine, plainly minister as well to the Church as to Christ? At least all Gods ordinances admit of interchange, and succession in respect of this double respect of ministering: wherefore who would let such an objection passe from his pen, that considered either that this twofold ministracion may be conjoynd in one act, or when they be disioyned, the disjunction is interchangeable. 7ly, lastly, (say they)

• Thidem.

they) (p) This prayer of the Minister in the act of distribution, is flat against the institution of the Sacrament. How prooue you that? It argues the institution defective: for what reason can be given, why we should not forbear the making of a prayer at the delivery of the elements as well as Christ did? Are we wiser then Christ, and more carefull to performe a worship to God the Father then he? Answer. Alas Sir, wiser then Christ was? Christ graunt vs but a drop of his Ocean, in whom are all the treasure of wisdom, and knowledge, but are you wiser then Christ was, that will not forbear long prayers before, and after sermons, before and after the administration of both Sacraments? Moreover Christ is said to pray for a blessing vpon the elements to the receivers, but what words, and how many they were you cannot tell, nor how long they did continue. Nay Christs blessing might be as neere his distributing, as this prayer is before our distributing for ought appeareth in the text, for if our Ministers should breake every Communicant his peece, or portion of bread, when he comes vnto him, and so breaking giue it vnto him, you can shew no difference in the time. And in the administration of the Cup this is more manifest; for Christ is said to blesse the Cup, and so gaue it to his Apostles. Yea. But you will say, Christ did not pronounce a prayer singularly to each Communicant. I answer, if he did not, yet considering the common blessing of the table belongs to every one, and a severall application thereof is to be made by every one, here is nothing done in the particular, but what is done, and grounded in the common blessing; nothing done by the Minister in applying the said common blessing to the Communicant, but what every Communicant ought to doe for himselfe: and this is truly subordinate to the rule of Christs institution. Therefore it is too too foolishly said, that it seemes as vnlawfull to adde a prayer to the words of the institution, as to adde loue-feasts to the Lords Supper: for besides that prayer is at liberty in every ordinance even the

Perrin Aff 52
Disp 64. 1194
Survey pa. 74.

the renour of the institution it selfe is partly prayer in the action of ministration. Now to the rest of the Disputers trash, vpon this occasion, pag. 114. (wherein he is (as he is wont to be) larger then others in shewing his vanity) this answer may be sufficient with the judicious. Onely the *Scotchmen* must be spoken to, who take vs for turning the words of Christ, [*This is my body*] into a prayer; as if those words might not be inserted in the words of distribution, notwithstanding this prayer; therefore if there be a fault in omitting the enunciative words [*This is Christs body*] at the distributing, yet the prayer being godly, in it selfe cannot be condemned, or blamed therefore: and yet the effect of them is touched even in the words of distribution. Christ spake thus, [*Take, eat, this is my body, which is given for you, this doe in remembrance of me*] we speake thus, [*Take and eate this in remembrance that Christ dyed, or his body was given, as in the forme of distributing the wine, it is said, in remembrance that his blood was shed*] here is the same sense, and perhaps if (for avoiding such danger, as the Surveyour mentions before) there be liberty left of changing the termes, the sense remaining intire, herein there wants not matter of praise of the discretion of the compilers. Thus much of the lawfulnessse of prayer.

Self. 78.

Now indeed I might haue spared the controversie of this point, (but for your vnreasonable importunity) for whether it be lawfull or not, mattereth not in this place, where indeavouring to proue the Churches idolatry, you must shew, that the Church enjoynes not kneeling in the act of receiving with any respect to that, or other prayers, which are to the said act adjoynd according to the publick direction. Now therefore shew vs if you can, that kneeling is not enjoined in any respect of the prayer mentioned. That for other prayers I may forbear to presse you, having spoken nothing of them, that I can find. In this one prayer I am not mindfull of striving with you, yet he that looks vpon the Rubrick shall finde
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In this manner [The Minister shall deliver the Communion to the people kneeling, and when he delivereth the bread and wine he shall say, the body of our Lord, &c. the blood of our Lord, &c.] whereby there may be well some connexion of the kneeling, and praying together, especially when part of that kneeling enjoyned necessarily falls in to the time of the said prayer.

First, (say (r) you) Prayer is made without kneeling at Sect. 79. meales, and banquets, and therefore at this banquet we doe not kneele because of the prayer. Answer. This is an evident non-sequitur, for you cannot reason from civill tables to this spirituall absolutely, as I have shewed in answering your argument of a Table-gesture, Part. 1. ch. 5. much lesse can you reason to the Churches appointment, which (whether well or ill) may appointe that in spirituall use which is not in civill. Againe, what an heterogeneous instance is this, for in the act of civill eating we commonly kneele not at all, and what then can you proportionably collect for kneeling in religious eating? Againe, doe you not consider, that according to your reasoning it followeth, that the Church appoints not kneeling before the Communion for prayer sake, (wherein the booke of prayer expressly confutes you) because we use not to kneele in civill blessing. Moreover you suppose, that the Church would not appoint a reason of kneeling contrary to ordinary civill use, wherein the thing it selfe confutes you without other helpe; for that Church that would appoint kneeling in Sacramentall eating, without respect of gestures of civill eating, cannot be denied, to appoint it for reason, that is strange unto civill practise. If the maine civill matter have bene neglected, inferiour respects could not be much esteemed of. Lastly, thinke you that the Church in the publick and sollemne worship of God may not step one step in gesture beyond the fashion (either in eating or blessing) of civill tables?

Y

Secondly,

SeH. 80.

Abridg. ibid.

Manuscrip. ch.

2 arg. 4. & ch. 7.

Secondly, (say (s) you) *Our Church useth not alwayes to command kneeling at prayer or thanksgiving at other times therefore shee enioynes not kneeling at Sacraments because of prayer.* Answer. Oh noble reasoning, she appoints it not at all times, and every where, therefore at no time, and no where. I doubt not but you will acknowledge the weaknesse, and in consequence of this argument: but the *Manuscript* delivers this reason thus; *Our Church and Booke of Prayer useth not to enioyne kneeling so strictly as any prayer.* Answer. What strictnesse is used *de facto* pe- teines not to the purpose: sure I am that it is vntrue which you say, that the Booke useth not to enioyne kneeling so strictly at any prayer. See for example the Rubrick before the generall confession in the begin- ning of Morning prayer: And againe the Rubrick after the Creed in Morning Prayer: and compare them with the Rubrick which is before this prayer in controver- sie, and you shall see them enioyned with equall strict- nesse, and therefore I marvell that you would accuse the booke so vnjustly, and in so manifest a case: Where the *Abridgement* addeth, *that the Booke appoints not kneeling in those prayers and thanksgivings, which are appointed to be used both before and after the receiving of the Sacrament, it is evidently false.* For at the first confession and prayer, appointed to be made at the Communion, next after the exhortations there is this Rubrick, *Then shall this ge- neral confession be made in the name of all those that are mi- nistered to receive the holy Communion, all kneeling humbly upon their knees.* How can you looke vpon this Rubrick, and your conscience not check you for saying as you doe? If you say, that that direction is not renewed at every prayer, you require a superfluous directions for that which is set in the front of many prayers, is sufficient for all that are continued together. For whereas in the generall confession of Morning prayer all are appointed to kneele downe, doe you thinke the booke intends not the continuance of kneeling at the absolution, and the

the Lords prayer? Again, after the Creed of Morning prayer all are appointed to kneele downe at saying a company of versicles, doe you thinke the same kneeling is not intended to be continued as all other prayers which shall be continued vnto them? In a word it is not necessary that direction for kneeling should be renewed at every singular prayer, but one is enough for all such prayers as by one plaine and continued concatenation are linked together. And this in reason and charity is to be judged the meaning of the booke; for else direction would be given for one prayer, and none for twenty, which to thinke were to charge the compilers vncharitably with babish and ridiculous misprision. And to make this to be the meaning better appeare, it is to be observed, that the booke is wont commonly to direct, for kneeling at the first prayer, where many prayers are together, and not at any other that follow, and though I know sometimes, (as at Evening praier, &c. there is no expresse direction at all, because the same is understood in the maine directions of Morning prayer, which imply the like to be done vpon like occasions) yer commonly, where there is direction it is set at the first prayer, as in Morning prayer before the confession, and againe after the Creed, againe after the exhortations at the Communion, againe before the versicles in the order of matrimony, againe in the beginning of the order of visiting the sick, againe in the beginning of the thanksgiving for women after child birth, againe before Psal. 51. in the commination, in all which places (besides other) there is expresse direction for kneeling downe.

Thirdly, (say (e) you) *The prayer that is used at the delivery of the Sacrament, is made by the Minister, who yet standeth, and so his name not by the receiver, therefore the receiver is not required to kneele for it.* Answer. A pitifull objection, 1. is not the prayer made in the people both be hille and pience? Look into the common prayer booke, and you shall find kneeling required even in such

See 31.

Abridg. 62

Manuscr. ch. 2.

arg. 4. & ch. 7.

is good, and also pertinent to the occasion, neither may you helpe your selfe by saying, that it is a good prayer, but not vsed in fit place; for your reason plainly affirmeth the prayer it selfe to be a rite, which God hath not
a Survey p. 75. ordained. Fifthly, (saith (a) the Surveyour) *The pronouncing of these words, The body of our Lord, &c. The blood of our Lord, &c. in the act of ministring the elements, may occasion idolatry.* What? Rather then the pronouncing of those words in the institution of Christ, nay not so much; for in the institution, the bread is called (sacramentally) the body of Christ, the wine is called his blood in plaine termes, (and that in the act of ministration) whereas in this prayer is no such matter: belike you would not haue the people thinke of the body, and blood, whiles the bread and wine are either seene, or felt by them for feare of idolatry. Sixthly, (sayes the Surveyour) (a) *It seemes not warrantable by the word, that in the action of ministring the elements, the Minister should minister to Christ and the Church both.* Answer. Where is that word I pray? The Priests in the law were appointed to minister both to the Lord and to the Congregation, *Numb. 16. 9.* Nay the very act of preparing and offering the peoples offering which they brought, was a ministring both to the Lord and to them at the same time: and what will you say to the blessing of the Minister, after the Sacrament is ended, and to *Deutr. 10. 8.* *The Lord separated the Levites, to minister unto him, and to bless in his name.* And in truth this prayer is in the nature of a ministeriall blessing of the Communicants, besides doth not the Minister, even when he ministrETH bread and wine, plainly minister as well to the Church as to Christ? At least all Gods ordinances admit of interchange, and succession in respect of this double respect of ministring: wherefore who would let such an objection passe from his pen, that considered either that this twofold ministration may be conjoynd in one act, or when they be disjoyned, the disjunction is interchangeable. 7ly, lastly, (say they)

• Ibidem.

they) (p) This prayer of the Minister in the act of distribution, is flat against the institution of the Sacrament. How promise you that? It argues the institution desollous for what reason can be given, why we should not forbear the making of a prayer at the delivery of the elements as well as Christ did? Are we wiser then Christ, and more careful to perform worship to God the Father then he? Answer. Alas Sir, wiser then Christ was? Christ graunt vs but a drop of his Ocean, in whom are all the treasure of wisdom, and knowledge, but are you wiser then Christ was, that will not forbear long prayers before, and after sermons, before and after the administration of both Sacraments? Moreover Christ is said to pray for a blessing vpon the elements to the receivers, but what words, and how many they were you cannot tell, nor how long they did continue. Nay Christs blessing might be as nere his distributing, as this prayer is before our distributing for ought. appeareth in the text; for if our Ministers should breake every Communicant his peece, or portion of bread, when he comes vnto him, and so breaking giue it vnto him, you can shew no difference in the time. And in the administration of the Cup this is more manifest; for Christ is said to blisse the Cup, and so gaue it to his Apostles. Yea. But you will say, *Christ did not pronounce a prayer singularly to each Communicant.* I answer, if he did not, yet considering the common blessing of the table belongs to every one, and a severall application thereof is to be made by every one; here is nothing done in the particular, but what is done, and grounded in the common blessing; nothing done by the Minister in applying the said common blessing to the Communicant, but what every Communicant ought to doe for himselfe: and this is truly subordinate to the rule of Christs institution. Therefore it is too too foolishly said, that it seemes as vnlawfull to adde a prayer to the words of the institution, as to adde loue-feasts to the Lords Supper: for besides that prayer is at liberty in every ordinance even the

Book of the
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the renour of the institution it selfe is partly prayer in the action of ministration. Now to the rest of the Disputers trash, vpon this occasion, pag. 114. (wherein he is (as he is wont to be) larger then others in shewing his vanity) this answer may be sufficient with the judicious. Onely the *Scotchmen* must be spoken to, who take vs for turning the words of Christ, [*This is my body*] into a prayer; as if those words might not be inserted in the words of distribution, notwithstanding this prayer: therefore if there be a fault in omitting the enunciative words [*This is Christs body*] at the distributing, yet the prayer being godly, in it selfe cannot be condemned, or blamed therefore: and yet the effect of them is touched even in the words of distribution. Christ spake thus, [*Take, eat, this is my body, which is given for you, this doe in remembrance of me*] we speake thus, [*Take and eate this in remembrance that Christ dyed, or his body was given, as in the forme of distributing the wine, it is said, in remembrance that his blood was shed*] here is the same sense, and perhaps if (for avoiding such danger, as the Surveyour mentions before) there be liberty left of changing the termes, the sense remaining intire, herein there wants not matter of praise of the discretion of the compilers. Thus much of the lawfulnessse of prayer.

Self. 78.

Now indeed I might haue spared the controversie of this point, (but for your vnreasonable importunity) for whether it be lawfull or not, mattereth not in this place, where indeavouring to prooue the Churches idolatry, you must shew, that the Church enioynes not kneeling in the act of receiving with any respect to that, or other prayers, which are to the said act adjoynd according to the publick direction. Now therefore shew vs if you can, that kneeling is not enioyned in any respect of the prayer mentioned. That for other prayers I may forbear to presse you, having spoken nothing of them, that I can find. In this one prayer I am not mindfull of striving with you, yet he that lookes vpon the Rubrick shall finde

In this manner. [The Minister shall deliver the Communion to the people, kneeling, and when he delivereth the bread and wine he shall say, the body of our Lord, &c. the blood of our Lord, &c.] whereby there may be well some connexion of the kneeling, and praying together, especially when part of that kneeling enioyned necessarily falls in to the time of the said prayer.

108. 1112.
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First, (say (r) you) *Prayer is made without kneeling at meales, and banquets, and therefore at this banquet we doe not kneele because of the prayer.* Answer. This is an evident non-sequitur, for you cannot reason from civill tables to this spirituall absolutely, as I have shewed in answering your argument of a Table-gesture, Part. 2. ch. 5. much lesse can you reason to the Churches appointment, which (whether well or ill) may appoint that in spirituall use which is not in civill. Againe, what an heterogeneous instance is this, for in the act of civill eating we commonly kneele not at all, and what then can you proportionably collect for kneeling in religious eating? Againe, doe you not consider, that according to your reasoning it followeth, that the Church appoints not kneeling before the Communion for prayer sake, (wherein the booke of prayer expressly confutes you) because we use not to kneele in civill blessing. Moreover you suppose, that the Church would not appoint a reason of kneeling contrary to ordinary civill use, wherein the thing it selfe confutes you without other helpe; for that Church that would appoint kneeling in Sacramentall eating, without respect of gestures of civill eating, cannot be denied, to appoint it for reason, that is strange vnto civill practise. If the maine civill matter have beene neglected, inferiour respects could not be much esteemed of. Lastly, thinke you that the Church in the publick and solemne worship of God may not step one step in gesture beyond the fashion (either in eating or blessing) of civill tables?

Self. 79.
r Abridg. 65.

Señ. 80.

no Secondly, (say (a) you) *Our Church useth not alwayes*
to command kneeling at prayer or thanksgiving at other times
therefore shee enioynes not kneeling at Sacrament because of
prayer. Answer. Oh noble reasoning, she appoints it not
 at all times, and every where. therefore at no time, and
 nowhere. I doubt not but you will acknowledge the
 weaknesse, and inconsequence of this argument: but
 the *Manuscript* delivers this reason thus; *Our Church*
and Booke of Prayer useth not to enioyne kneeling so strictly as
any prayer. Answer. What strictnesse is vsed *de facto* per-
 teines not to the purpose: sure I am that it is vntrue
 which you say, that the Booke vseth not to enioyne
 kneeling so strictly at any prayer. See for example the
 Rubrick before the generall confession in the begin-
 ning of Morning prayer. And againe the Rubrick after
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 the Rubrick which is before this prayer in controver-
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ned to receive the holy Communion, all kneeling humbly vpon
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 your consciences not check you for saying as you doe?
 If you say, that that direction is not renewed at every
 prayer, you require a superfluous direction; for that
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the Lords prayer? Again; after the Creed of Morning prayer all are appointed to kneele downe at saying a company of versicles, doe you thinke the same kneeling is not intended to be continued at all other prayers which shall be continued vnto them? And word it is not necessary that direction for kneeling should be renewed at every singular prayer, but one is enough for all such prayers as by one plaine and continued concatenation are linked together. And this in reason and charity is to be judged the meaning of the booke, for else direction would be given for one prayer, and none for twenty, which to thinke were to charge the compilers vncharitably with babish and ridiculous misprision. And to make this to be the meaning better appeare, it is to be observed, that the booke is wont commonly to direct, for kneeling at the first prayer, where many prayers are together, and not at any other that follow, and though I know sometimes, (as at Evening praier, &c. there is no expresse direction at all, because the same is understood in the maine directions of Morning prayer, which imply the like to be done vpon like occasions) yet commonly, where there is direction it is set at the first prayer, as in Morning prayer before the confession, and againe after the Creed, againe after the exhortations at the Communion, againe before the versicles in the order of matrimony, againe in the beginning of the order of visiting the sick, againe in the beginning of the thanksgiving for women after childbirth, againe before Psal. 51. in the commination, in all which places (besides other) there is expresse direction for kneeling downe.

Thirdly. (say (s) you) *The prayer that is used at the delivery of the Sacrament, is made by the Minister, who yet standeth, and in his name not by the receiver, therefore the receiver is not required to kneele for it.* Answer. A pitifull objection. 1. is not the prayer made in the peoples behalf and patience? Look into the common prayer booke, and you shall find kneeling required even in such

Sett. 31.

Abridg. 64.

Manuscr. ch. 1.

arg. 4. & ch. 7.

former to this. After the Creed & Morning Prayer, all are directed to kneele, and then followeth [*The Lord be with you, and with thy Spirit*] what say you to this one parallel? Nay I will give you others, wherein the Minister standeth, and the people kneele in such like formes; as after the the generall confession following the exhortations in the order of the Communion, the Minister stands vp, the people kneeling, and sayes thus, [*Almighty God our heavenly Father, &c. haue mercy vpon you, &c. confirme, and strengthen you in all goodnesse, &c.*] Againe, before the vesicles in the order of matrimony, the man and woman kneeling downe, the Minister standing vp, and having his face toward them, shall say *O Lord sanctify servant and thine handmaid, &c.* Againe in the order of thanksgiving for women after child-birth, the woman is appointed to kneele, the Minister to stand, and say as followeth: [*O Lord sanctify this woman thy servant, &c. O Almighty God which hast deliuered this woman, &c. graunt, &c. that she through thy help may, &c.*] By which places it appeares, that you cannot shew, that the Church requires not kneeling for the prayer appointed before the act of receiuing, because of the forme; nor because of the Ministers standing. Nay, where you say, that rather the Minister should kneele, when the receivers for that prayer, we might say as much against you, who tell vs, that our kneeling is for reuerence of the elements, because the Ministers reuerencing should be exemplary to all the Communicants. But it is euidēt that the Ministers are occasioned to stand and walke, as the Priests in the law often were, in the administration of holy things. As for the want of *Amen* in this prayer, you doe from thence with small reason inferre, that the people are not enjoyned to mind it, as their prayer, when there are about threescore prayers in the Communion Booke besides versicles, without an expressed; and a vocall *Amen*; yet consent both in all these, and in the prayer before the delivery of the Communion

munion is not more cleerely implied, then vniuerſally knowne and yeelded.

Fourthly, (ſay (u) you) *That prayer hath no ſubſ. Self 82.*
ſence, and being in nature, during the whole action of the
Communicants kneeling; for both it is begun before the pray-
er, and the prayer is finiſhed before receiving. *u Diſp. 61, &c.*
Answer. The former branch of this prooſe is fooliſh and idle, partly
Pag. 52. *Publ. Aſſem.*

because kneeling is appointed before this prayer for many other preceeding prayers, which reach vnto it, and partly because it is a needfull thing in making of all publick prayers, that the people kneele before the Miniſter begin, that they may be ready to begin with him, but will you ſay because it is vſed a little ſpace of time before the prayer haue being in nature, that it is not vſed because of the prayer? So you ſay in this caſe, but

who ſees not how ridiculous? Now except kneeling be vſed before receiving for one of the former reſpects there is no neceſſity that it ſhould be vſed by any order of this booke. But the latter branch you moſt of all

ſtand vpon, wherein others doe likewiſe (w) joyne, namely, *because the prayer is (x) finiſhed before the act of receiving,* therefore kneeling in that act cannot be appointed

because of the prayer. Answer. This reaſon doth not abſolutely convince for the meaning of the Booke; for ſometimes it is that the geſture of kneeling is required by the Booke in the reading of the word, for and by

occaſion of the prayer which is adioyned vnto it. Look the order of the Communion it ſelfe, and this will be found true even there. Kneeling is required in rehearſing the ten commandements, becauſe prayer is enioyned at the end of every commandement. Againe kneeling is required of the people, whiles certaine comfortable ſayings be rehearſed of holy Scripture: [*Hear*

what our Saviour ſaith, &c. Hear what S. Paul ſaith, &c. Hear what S. Iohn ſaith, &c.] and this becauſe of prayer that is adioyned vnto them. True the Miniſter is appointed here to ſtand vp, but ſince, that is done for pro-

nouncing of receiving.

Manuſcr. ch. 1. arg. 4. & ch 7. * The Author of the Manuſcript adds that there is an exhortation betwixt the prayer, and receiving. Answer. A conſideration of no uſe here, for that exhortation is but a direction to take and eate, and ſo is ioyned with the action of receiving: you might as well obiect, that the receiver puts out his hand betwixt, for ſo hee doth before the act

nouncing of matters, and for that cause he is singularly directed, there is no cause to suspect that that implies the like direction to the people, especially when they are by name directed for themselves when is occasion a the like may be done in the act of receiving, for the prayer which is thereunto adjoynd, and so much the rather when the soule in the act of receiving may bee sweetly carried vp to God in secret desires according to the matter and tenour of that prayer, which so newly sounded in the eare of the Communicant. And yet I would not stand vpon that prayer alone, but rather the continued exercise of prayer, whereof that is but a part, to giue occasion of kneeling to be continued in the act of receiving, especially when the time of receiving to one Communicant is very short, and as it were but a moment, in the midst of the said exercise of prayer, which the Church appointeth to be adjoynd. And yet againe as receiving is the principall employment, and the prayer is but occasioned thereby, it is to be vnderstood, that still the businesse of receiving hath a principall stroke in occasioning such kneeling to be vsed, (though vsed immediately by occasion of prayer) as *causa causa est causa causati.*

Self. 83.

So much may suffice for answer of your reasons, whereby you would shew, that the Church appoints not kneeling at Sacrament in any reference to the prayer adjoynd. Truly I would haue spared this paines, but that both you make so much adoe about it, and with so much confidence, and because your intent thereby is to evince (which you are not able) that the Churches intent must be idolatrous. As for that which you also

7 Perib. Aff. p. 52. 53.

¶ Namely that which is merely mentall,

(y) adde of (x) mentall prayer in the act of receiuing, affirming that the Church enjoynes not kneeling for that it is merely vnprofitable, because though it may bee ioyned with vocall prayers and add strength to my former considerations, yet there is no man was ever so simple to say that, that was of it selfe a reason of the

Churches

Churches commandement. And now we will see how you can proue that, the Church enioynes not kneeling in the act of receiving for simple adoration without prayer. This is the cheifest consideration, and yet you say but a very little vnto it in comparison of the former.

*Of receiuing at Sacrament for adoring God
without prayer.*

FOr simple adoration, there be three maine respects in the holy Sacrament, which I named before. The *Self. 84.* first is Gods speciall presence, *Self. 31.* The second is the humble and thankfull remembrance of Christs sufferings. *Self. 32.* The third is the gracious gift of Christs body and blood, which is bestowed vpon vs, *Self. 33. &c.* Can you shew now that the Church enioynes not kneeling to be vsed for adoring or worshipping God in these respects, and so consequently enioynes it not for simple adoration or worshipping at all? I promise you I will not balke any thing you say, that I know, and therefore I will examine, what you speake to each of them in order. For the first, you say not a word, and therefore I need not say a word for answer, vnlesse I certifie you that your prooffe of the Churches intent of Idolatry, by this, that it inioynes not simple adoration of God must needs be lame, because (whatsoever you say to the other respects) against this (the instance whereof was so necessary and plaine) you say nothing.

That the Church inioynes not kneeling for adoration vpon the thankfull remembrance of Christs sufferings, you give vs foure reasons. First say (a) you, *The act of receiving is not properly an act of thanksgiving but of* *Abridg. p. 67.* *saith.* Answer, you contradict your selues, that sayo- *Manuscrip. ch.* *therwhere, that kneeling is not lawfull in the act of receiving,* *1 arg. 4.* *because it is not a fit expression for the outward act of thankfulness.* See part. 2. chap. 7. sect. 6. 7. But why do you deny the act of receiving to bee a thankfull remembrance

b *Perth. Aſ. ſays*
there is no
mentall praiſe,
therefore no
thankſgiving,
p 13. *Sir, the*
action it ſelfe
is Euchariftical
and yet alſo
there is men-
tall thankſgi-
ving, becauſe
the minde ſo e-
ſteemeth and
uſeth it,

brance, when there is nothing more evident in the world for is it not inſtituted for remembrance, and why for remembrance, but that it ſhould be thankfull remembrance? It is true, as we looke only to our owne good, it is a meere act of feeding in grace, but as wee looke vnto Chriſt it is an (b) act of thankſgiuing, and that is the principall looking by Chriſts owne order. *Do this in remembrance of me:* but in both it is an act of faith, therefore is faith vnſoundly oppoſed to thankſgiving. But what is your inference out of this antecedent? Therefore the Church appoints not kneeling for thankſgiving. This follows not, for ſuppoſe the Sacramentall action be no action of thankſgiving properly, yet it is enough to croſſe your preſent purpoſe, that the Church doth judge it to be ſo. And that ſo it doth, appears plentifully in the order of the Communion, as he ſhall eaſily finde that will ſearch the ſame and conſider. In the formes of diſtribution of the elements, it is thus preſcribed-*Eate this in remembrance that Chriſt dyed for thee, and feed on him in thine heart by faith with thankſgiving-Drinke this in remembrance Chriſts blood was ſhed for thee, and be thankfull.* In the thankſgiving to be uſed next after the receiuing is ended, it is thus ſaid: *O Lord our heavenly Father, we thine humble ſervants entirely deſire thy fatherly goodneſſe mercifully to accept this our ſacrifice of praiſe and thankſgiving.* Whereunto may be added that acclamation, *Therefore with Angels, &c. we laud and magnifie, &c.* And in a word thankſgiving is mentioned and uſed continually, before, and after, and in the adminiſtration of this heavenly ſervice. And you ſhall find no ſuch paſſages in the order of Baptiſme, neither doe I ſee what could be ſaid more by any Church houlding the Sacramentall action to be a proper action of thankſgiving. Therefore your firſt conſideration is falſe in the Antecedent, falſe in the conſequence, both which your ſelves cannot but evidentlie perceive.

Secondly, (ſay (e) you) *If the act of receiuing be properly*

perly called a thanksgiving, yet is not kneeling the fittest gesture to be used in thanksgiving, by 1. King. 8. 54. Answer, ^{Self. 86.} Abridg. p. 67.

This assertion I haue answered of purpose, and shewed the falshood of it at large, part. 2. chap. 7. sect. 9. 10, 11. But suppose it were true, what followes vpon it? What? Therfore the Church appoints not kneeling for thanksgiving. Surely this is a *Non-sequitur*, and grosse in you, because you lay so many faults to the charge of this Church, especially intent of idolatry in receiving: for is it not absurd to goe about to prooue the Church to doe that which she ought not to doe one way, because she must doe as she ought to doe another. For thus you argue, *Kneeling is not the fittest gesture for thanksgiving, therefore the Church would not appoint it as Sacrament for thanksgiving.* You might as well haue reasoned in this manner, and much better also. Kneeling for idolatrous reverence of the elements is an abominable thing, therefore the Church would not appoint it for such idolatrous reverence. Your part was to prooue the Churches intent of kneeling not to be for thanksgiving, whether kneeling bee fit in thanksgiving or vnfit. And because you say nothing to that, I will giue the godly Reader to consider of the Rubrick directing to kneeling compared with the formes of distribution of the elements named before, *The people shall haue the bread and wine delivered vnto them kneeling*, sayes the Rubrick, and then followeth, *Take and eat with thanksgiving, drinke this and be thankfull.* I desire that this consideration may be duely thought on.

Thirdly, (say (d) you) *Though kneeling should be a gesture lawfull, and fit to be used in a thanksgiving,* [I marke d Manuſcr, ch. 1. arg. 4.] yet no man will thinke it needfull or fit, that we should alwayes kneele when we receiue Gods blessings, because we must receiue them thankfully. Answer: It is true, it is enough for vs, that kneeling may be lawfully used, though not alwayes necessarie, yet if any blessing of God require humble thankfulness,

it is the blessing of Christ himselfe also the Sacramentall employment is Gods publick & solemne worship, therefore as that blessing is not to be compared with continuall, and ordinarie merces, so this employment gives free libertie of worshipping, then some occasions, times, places, (as you instance in market places, and worshipping before *Nebuchadnezzars* idol, and the Breden God, yea and I may adde many others of another nature then they) would allow vnto vs. But what followes of this Antecedent? What? Therefore the Church appoints not kneeling for thanksgiving. This is a consequence like the former, nay worse because the Antecedent giveth kneeling to be fit and lawfull in thanksgiving sometimes, and therefore the Church might more probably appoint it in this case.

Sc: 88.
Ibidem.

Fourthly, (say (e) you) *The Booke of Common Prayer* commands vs not to kneele at any other thanksgiving; therefore it requires not kneeling here for thanksgiving. Answer; I deny the Antecedent, which I shew to be false by instances in the booke. First all the thanksgivings at the end of the Litanie, which are fixe in number are to be said in the gesture prescribed in the beginning of the prayers next after the Creed. Again the thanksgiving of women after childbirth is appointed to be performed in the gesture of kneeling, and this is a speciall and solemne thanksgiving. If you say the woman is directed onely to kneele downe, and not the Minister, you must consider the case is like in the gesture of receiving, where the Minister is not to kneele, when he is employed on the particular behalfe of the Communicants, but they alone. So this is a cleere and evident instance to refute you when you say that the booke commands not to kneele at any thanksgiving. I may adde that in the order of the Communion, the same direction that is for kneeling at certaine confessions and petitions, is plainly of force for sundry thanksgivings that are inserted among them. And these instances may suffice, then your
confe-

consequence is not sound, and convincing, because other thanksgivings in the booke be vocall, and this Sacramentall thanksgiving is reall, or an acting of thankfulness, and if there be the same reason of both, yet that may be appointed once vpon one occasion, that is not appointed againe, though the same occasion fall out againe: as standing is appointed at the Creed of Morning prayer, commonly called the Creed of the Apostles, and yet is not appointed at the same Creed in the order of the Communion, nor againe at the Creed of *Athanasius*. So much for answer to your reasons, (such as they are) to shew that the Church enjoynes not kneeling at Sacrament for thankfull remembrance of Christs sufferings.

In the next place, you indeavour to shew, that the Church enjoynes not kneeling at Sacrament for the excellent gift that therein is bestowed vpon vs. *Kneeling* (say (f) you) is not appointed for worshipping in respect of the gift, which we receive in the Sacrament, for then should we also be required to kneele in the time of Sermons, and in the administration of Baptisme. Answer. First I might answer, that the Church condemns not kneeling at the hearing of the word, as in the receiving of the commandments, and other portions of Scripture, (which I noted before) by the Booke of Common prayer appeareth, nay condemnes it not even in Sermon time, namely in women, who kneele every where vsually then, without so much as (I say not expostulation) but question once made or mooved about it. And as much might be said of Baptisme, that the Church condemnes not kneeling in that ordinance, as it appointeth it not; and it might well haue appointed it, if there had beene occasion; for what occasion is there to prescribe a gesture vnto such as are baptized amongst vs; for when you say we are appointed to kneele at the Supper, and not at Baptisme, you must not compare receivers in the one, with lookers on in the other, but Communi-

cants

Self. 89.

Disp. 163. De-
mand. pag. 44.
Manuscr. ch. 3.
arg 4.

cants at the Lords Supper with the Baptized in Baptisme, such as are onely children in our assemblies. Well then and doe you not see, that the Church could dot limit a gesture for infants of a weeke olde? Doe you not see that no respect could or can be had vnto the gesture in such? If this be evident, (as it is) your comparison of our Churches intunction of the Supper-gesture with Baptisme, (where no gesture can be enjoined) argues a great deale of inconsideration. I doubt not but this answer will giue good satisfaction vnto others, whatsoeuer it will doe to you.

Sell. 90.

But let it be, that there is an evident difference in the Churches imposition, requiring kneeling at the Eucharist, and not in the exercise of the word and Baptisme, what followeth of that? What? That the Church enioynes not kneeling at Sacrament for the gift which is bestowed vpon the Communicants therefore? Make this inference good, and you shall doe a great worke of wonder. For there is no man so besides himselfe to thinke, that we are bound to kneele, whensoever we receive a gift from God, for then we should kneele continually; onelic we say that it is lawfull to kneele vpon that respect, when the circumstances doe serue so to doe conveniently. Now you know the times when kneeling was enjoined in King Edwards Raigne, did giue occasion that it should be imposed in the Supper, rather then in the exercise of the word and Baptisme. It is true the respect of a gift may be common to the word and Sacraments, and therefore may warrant kneeling in it selfe in them all; but yet accidentall occasion may make the gestures to differ. So, when we kneele, we kneele for this respect of a gift, but we are not alwaies bound to kneele vpon this respect, as it is in the Lords prayer, when we pray, *Give vs*, it is lawfull to kneele, yet not ever necessarie, and if a man may leaue such a gesture, which is vsed vpon such respect as is permanent in the same ordinance; he may doe it much more

in

in that which is diuerſe, as I haue ſhewed ſomewhere
 elſe before. Beſides, though the word & Sacraments haue
 all a conſideration of being gifts, yet the Church might
 thinke the Eucharift a more ſpeciall gift, then either the
 word or Baptiſme, not abſolutely, but for the ſymboli-
 call manner of communication. For behold the Eucha-
 riſtical elements are not onely a viſible pledge of Gods
 fauour, and ſeale of his covenant, but alſo a viſible of-
 fer and tender of Chriſts owne body and blood, which
 is the moſt expreſſe and liuely Symbole of Chriſt, that
 the Church enioyeth, yea and the ſame delivered vnto
 vs in a ſenſible manner, gift-wiſe, in the proper and out-
 ward giſt of giving a gift, ſo as the word and Baptiſme
 are not. Now what if hereupon the Church enioyn-
 ed difference in the geſture, I meane vpon the appre-
 henſion of the difference of the gifts in the manner of
 exhibicion, then your conſequence is quite ſpoiled, veri-
 ly as he which compareth the order of adminiſtration
 of the Eucharift, and Baptiſme together ſhall eaſily ſee,
 that the Church eſteemes of them vnlike as gifts: So,
 that kneeling is enioyned as Sacrament to worſhip God
 for the gift of Chriſts body and blood is euidēt, by that
 paſſage of the forme of diſtribution, to be ſaid, when the
 Communicant is vpon his knees ready to receiue the
 ſigne *(the body of our Lord Ieſus Chriſt which was giuen for
 thee)* which word is alſo vſed by our Saviour himſelfe in
 the Inſtitution.

Furthermore, I muſt charge you with contradiction S. 8. 91.
 to your ſelues by making of this exception; for if it bee
 true, that we be not appointed to worſhip God for the
 excellency of the gift, and yet (as your intent is to proue)
 to worſhip the excellent gift, then the Church would
 haue haue enioyned as much in the word and Baptiſme,
 that though not the giver for the gifts, yet thoſe gifts
 ſhould haue bin worſhipped as well as the Eucharisti-
 cal; nay becauſe the Church appoynts no Idolatrous
 worſhipping of the word, and Baptiſme, which you ſay

are as much to be honoured, as the Eucharist, according to your reasoning it must needs follow, that the Church intended not to giue divine worship, vnto the Eucharisticall Elements, as if there were some intrinseccall excellency therein, which did singularly require vs to kneele downe vnto them. And so indeed kneeling falls to be appoynted with vs in one Sacrament onely, vpon particular occasion of the present times, and yet in it selfe is lawfull in the other also as well, so that it either that publick occasion of kneeling at Eucharist had not been, or answerable occasion in (g) Baptisme had been, the gesture in both might haue been appoynted the same without difference. See more answers backe Sect. 74.

g Supposing
that men of
yeeres were
baptized with
vs.

Sect. 92.

b Abridg. p. 61.

s Disputag. 37.

And now I haue presented all your conceits together, whereby you goe about to shew, that the Church enioyns not kneeling at Sacrament, for any other purpose then Idolatrous reuerence of the bread and wine, vnllesse I should adde that the (b) *Abridgement* chargeth our kneeling to be Idolatrous; not only because it is enioyned with an Idolatrous intent, but also practised so. Yea the (s) Disputer saith, that for one of the common sort, who doth it for other intent, there are a thousand that doe it out of reverent and humble respect to it. What should be said to this, surely; if you speake of such a respect as is idolatrous, I marvell you are so bold. As if any man of braines would belceue you, because you report a thing which you can never tell how to iustifie. But what if it were so, let the Disputer answer himselfe for me in the next words to the former. We are here to consider (saith he) not what is done by a few in our Church out of a private opinion, but what is publicly intended and directed to be done by all, that communicate at the Lords table. To this purpose see chap. 1. Sect. 19. And here I make an end of my answer to your conjectures, for proving the intent of this Church Idolatrous in imposing the gesture of kneeling to be vsed at the Lords Supper. So

So then by Gods gracious help I haue iustly vindicated this Church, from your vncharitable, and vnconscionable slander. And is this all that you can charge against the Church in this matter? Is this the part of godly men to accuse her so expressely in the face of the world, that her intent in imposing kneeling is Idolatrous, and make no prooffe other then a company of such trifling collections? If you had bin as zealous on the other hand, you might and would haue gathered many things to confute this imagination more cleerely. What if you would haue vsed the Homily against perill of Idolatry at this time? And if the meaning of the Church could not be knowne, what if you had said in such case you were at libertie to interpret, nay bound to interpret fairely? Yea if there had beene some dissonant passages, which could make no good harmonie in your eare, what if you had referred the same to humane infirmities of the compilers, and not forced their intention to be idolatrous therefore, when no such intention is expresse, specially the said compilers hazing idolatry more then your si lyes, to the losing, and spilling, of their dearest blood. And yet in conclusion I will subioyne a few considerations further to cleere the Church from intent of idolatrous kneeling, that I be not wanting to my poore power, in working the conscience to resolution in a matter of so great importance.

*Considerations tending to cleere the Church
(in imposing the gesture of kneeling)
from intent of idolatry.*

First, in King Edwards dayes there was a protestation added in the Booke of prayer, to cleere the gesture from adoration: this Mr. Cartwright (&) affirmeth. Besides you (&) say, King Edward and his Directors would haue

Sell. 94

& Repl. to Dr.
Whiting p. 131.
| Repl. partic. 10
taken By. M. p. 49.

taken kneeling away, but for the sway of the times, and yet they did not lay aside their purpose so to doe, but waited a fit opportunity, and used the best means they could to compass, and accomplish the same. Put now both these assertions together, and it is evident the first compilers of the booke were expresse adversaries to idolatrous reverence of the bread and wine: And though kneeling was appointed, as the time seemed then to require, yet their opinion and intent in imposing thereof was contrarie to that which you please vnchristianly to accuse them of. Moreover doth not (I speake in the words of the (w) Surveyour) the 29. Article of Religion, (as it was published in King Edwards Raigne, and whereunto subscription is required, by 13. Eliz. c. 12.) say, that the Sacrament of Christs bodie is not by his ordinance to be worshipped. I adde that in one of the Rubricks after the Communion it is said, *To take away the superstition which any person hath or might haue in the bread and wine, it shall be such bread, as is vsuall to be eaten at the Table with other*

In the Queere
of kneeling at
the end of his
booke,

meates. Yea the Surveyour (w) hath spent a great many leaues to shew the godly intent of the state in the beginning of Queene Elizabeth, how farre they were from purpose of imposing superstitious kneeling. Hitherto may be referred much that I haue spoken chap. 1. of the Churches enjoying kneeling as a thing indifferent as other gestures are without any superstitious opinion put vpon it. In a word the gesture is enjoyed for no other reverence to the Sacrament, then such as other rites and gestures are in all holy ordinances, the same being intended in common for Gods glory, and the edifying of the Church, and (intended in common) for the due reverence of Christs holie mysteries, and Sacraments, as appeareth, 1 Eliz. cap. 2. and I haue fully cleered this in this chapter already.

Is it so?

Secondly, besides the testimonies of the Church itselfe, who cannot consider that kneeling in our Church cannot be appointed and directed to the bread and wine—

wine: for this is plaine that the controversie betwixt vs is of the gesture to be vsed in the act of eating and drinking, and therefore we haue seene before, that you will by no meanes allow this kneeling in controversie to be vsed for any part of the praier said in the time of delivering, because the praier is ended before the bread and wine are received; but what speake I of this passage, all your arguments doe import as much, the question is laid downe by your selues no otherwise but of the gesture in the act of eating, and drinking. Is it credible now that our Church appoints kneeling to be vsed for worshipping of the bread and wine, whiles the bread is torne with the teeth, and both bread and wine passe into the stomack, and are about to be swallowed? Is this worshipping possible? or is it not absurd? You may as well thinke our Church would stand vpon worshipping of the elements, when they be passed into the body, as when they be thus in passing, at least for a certaine space of time, if you say the Church enjoynes kneeling for idolatrous reverence of the elements, when they be before vs, besides that you cast off the point of the controversie, who doth not see, that such kneeling before the act of receiving may godlily be referred to the praier to be made by the Minister and Communicants, which are appointed to haue continuance till the act of receiving take place? But for the act of eating and drinking, that the Church intends idolatrous reverence, then to be done to the elements in our mouthes and stomacks, it seemes too too harsh to affirme, the Disputer, (s) defending for the Church, that she enioynes no absurdities, or impossibilities. • Disp. pag. 61.

Thirdly, if the Churches intent be idolatrous in her kneeling at Sacrament, how can it be lawfull for you to partake with her in the celebration thereof, when and where the same is done, according to her idolatrous intent and appointment? If the Minister commit idolatry, and most of the Congregation commit idolatry, and

so the Sacrament is an idol to them, there is danger either, that you cannot say, *The bread which we breake is the Communion of the body of Christ, for we being many are one body, being all partakers of one bread,* as 1 Cor. 10. 16, 17. or else that you are partakers of the generall idolatry of the Congregation in some measure. And then you must either pronounce your selues to be guilty, or this Church to be innocent.

Self. 97.

Finally, I would, I were worthie to request you to looke to your owne selues a little in this point, for as whiles you call and account holy worship idolatrous which is not, you transgresse the second commandment in a great degree: so when you lay the same idolatry to the charge of the Church to which you are so much bound, you violate the second table in a high degree, both by injustice and by vnthankfulnesse. I pray God to perswade you, to repentance to himselfe ward, and to make some part of a mends vnto the Church, (remembring that you ought to doe it, if you had onely sinned against a private person) especially having so publickly traduced the Church, as guilty of most abominable and detestable whoredome, when she is innocent: I am contented that her old accusers be now judges, and truly dare appeale to such of them, as are wise, and not led by prejudice. And hitherto of this chapter; and so of your arguments, tending to shew that kneeling is against pietie, taken from the manner of the Churches enjoying. Yet one tending to shew the same thing doth remaine, taken from the practise of the Papists who haue so defiled this gesture, (as you say) that without impiety we cannot vse it: hercuato therefore let vs descend with hearts in writing, and reading so affected, as becomes both the truth it selfe, and them also which search into it: and the God of all wisdom and mercy direct me in handling the same with all faithfulness.

Objections

Objections against kneeling, drawne from con-
formitie with Idolaters, answered.

CHAP. 4.

NOW therefore we must examine, (as God shall enable) your argument against kneeling at Sacrament taken from the pollution of the Papists. You tell vs, that it is not lawfull to holde conformitie with idolatours, such as the Papists are, and to this purpose you are copious in alledging of Scripture, and therefore you make no doubt but kneeling, whereby we hold (as you thinke) conformitie with them, is a gesture against piety, and abominable in the sight of God. Of all your bookes, the Abridgement is largest in this argument, and sets it also in the foremost place, yea propounds it in the exactest forme, and therefore I will be guided by them for my method in handling of it, bringing in what I finde in other bookes, as due place shall require. Thus (p) then the Abridgement reasoneth.

It is contrary to Gods word to use, (much more to commend the use of) such ceremonies in the worship of God, as man hath devised, if they be notoriously knowne to have bene of old, and still to be abused vnto Idolatry by the Papists, specially if the same be now of no necessary use in the Church.

But kneeling at Sacrament hath bene devised by man, is notoriously knowne to have bene of old, and still to be abused vnto idolatry by the Papists, and is now of no necessary use in the Church.

Ergo.

Z 3

Answer

Answer to the Proposition.

Sect. 2.

I must begin with the Proposition, explicating the parts and proofes thereof as need doth require, saving that in generall. First so farre as the Scriptures which you quote will allow I distinguish of ceremonies.

1. Ceremonies in Gods worship are either ceremonious substances, or ceremonious actions, vnder which two heads I will range the proofes of your Proposition in order, whereby the Reader shall attaine more cleere and perspicuous insight into them.

Sect. 3.

9 Abridg. p. 17.
18.

For ceremonious substances of idolatry, you (9) say, *God commanded to destroy them, as the molten, graven, and painted images of Idolaters, all their places, groves, altars, pillars, Numb. 33. 51. Deutr. 12. 2, 3. Isai. 27. 9. Vossells. 2 King. 23. 4. Coverings and ornaments. Isai. 30. 22. Idols worn in their honour. Gen. 35. 4. Heales sacrificed vnto them. Apoc. 2. 14. 20. And even all the remnant of them. Zephan. 1. 4. Yea great detestation is to be shewed in destroying those; they are to be hated, and abhorred utterly. Iud. 23. Deut. 7. 26. Rejected as a menstruous cloth. Isai. 30. 22. Cut and broken to peeces. 2 King. 18. 4. Burned with fire. Deutr. 7. 26. 1 Chron. 14. 12. Yea Moles stamped the calf, and ground it as small as dust, and then scattered the dust into the water. Deutr. 9. 21. So did Iosiah with the Groves. 2 King. 23. 6. Yea the very names and memorie of idols was to be rooted out. Exod. 23. 13. Deutr. 12. 3. Josh. 23. 7. Zechar. 13. 2. And this ought to be done, partly because of the detestation, which the Lord, who is a jealous God, beareth vnto idolatry. Exod. 20. 5, 6. Deutr. 7. 25, 26. and partly because we cannot bee said sincerely to haue repented of idolatry, vntill such time, as our forefathers haue provoked the Lord, vnlesse we be ashamed of, and call away with detestation all the instruments and monuments of it. 2 Chron. 33. 15. Isai. 2. 29. 2. 20. 30. 22. 2 Cor. 7. 11.*

[The Abridgement addeth also other reasons why idolatrous

erous things should be rooted out, taken from scandall, but those I referre vnto the next chapter, where God willing they shall be considered.] Thus much you say concerning Ceremonious substances of Idolary.

For Ceremonious actions (you(r) saith) God commands *Señ. 4.*
that we should not doe after the works and doings of Idola- *r Abridg p. 17.*
sours. Exod. 23. 24. Levit. 18. 3. Deut. 12. 4. v. 30. 31. *Manuscr. ch. 1.*
That we should haue no communion or fellowship with them; *arg 3.*
but come out from among them. 2 Cor. 6. 14. 18. Apoc. 18.
 4. And the holy Ghost mentioneth this as a cheife sinne
 in the ten Tribes, and the principall cause of their destruelli-
 on, that in the matters of Gods worship they went after the
 heathen, that were round about them, concerning whom the
 Lord had charged, that they should not doe like them. 2 King
 17. 15. And to shew his people how unlike, they should be to
 Idolaters, he forbade sundry mixtures vnto them; as of cat-
 tell of diuerse kinds, of diuers seeds, and of linen and wol-
 len in the same garment. Levit. 19. 19. Yea he forbade them
 to make any balcnes vpon their heads, or round the corners
 of them, to marre the corners of their beards, to make any
 cuttings in their flesh for the dead, or print any markes vpon
 themselves. Deut. 14. 1. Levit. 19. 27. 28. Thus much you
 say concerning Ceremonious actions of Idolatours,
 wherein it is vnlawfull to be conformable vnto them.

Now to the parts of your Proposition, I will say some *Señ. 5.*
 thing applying your proofes in order vnto them. And
 first you lay it downe of such ceremonyes onely which
 man hath devised. But what may be said to be devised
 by man? In substances, man deviseth onely the *forme &*
use, but not the *matter*, which is the worke-manship of
 God himselte. In actions, bodily abillities, and perfor-
 mances are naturall, and of God, in whom we liue and
 moue; onely the intent and respect, whereon such ac-
 tions are carried, may be mans devising. Locke vpon
 your proofes againe, and iudge what kind of devises
 are condemned by them. In substantiall things, there
 was the Idol it selte, which was the object of worship-

ping, and then those munericall, or individuall complements, that pertained vnto it. The greatest part of your proofes doe speake of the Idoll it selfe onely. The complements were of two sortes, either ornaments of the Idols, or instruments of idolatrous worship. Some of which were no devises of men, but the good creatures of God, as the meates sacrificed to Idols; and therefore, what I beseech you make they among your proofes, that are excluded of purpose by the very first passages of your Proposition? Especially when the Lord evidently allows of them out of the case of scandall, notwithstanding idolatrous pollution. *Rom. 14. 1 Cor. 8 ch. 10. 25 &c.* And of this sort are the materialls of Idols appurtenances, which are not forbidden vnto vs, as I shall shew by and by. All the rest of your Scriptures speake of meere devises, and inventions of wicked men, of purpose intended for the acting of cursed idolatry; partly informing vnlawfull ornaments and instruments, which are called in Scripture the worke of their owne hands, and partly in the damnable application thereof, to the service of abominable idols, which could not be done, without prophaning and destroying Gods owne holy truth and worship. In the idolatrous actions, which the Scriptures quoted by you doe condemne, what can you see, but that which all godly people will condemne, without question or hesitation? For there is no one of those Scriptures, that forbids to doe such actions in Gods worship as otherwise were lawfull, but onely to worship with heathenish and idolatrous worship: let the places be considered particularly. *Then shalt not bow downe to their Gods, nor serue them, nor doe after their works, but thou shalt utterly overthrow them, and quite breake downe their images.* *Exod. 23. 24. You shall overthrow their Altars, and breake their pillars, and burne their grones with fire, and you shall hew downe the graven images of their Gods, and destroy the names of them out of that place: To shall not doe so vnto the Lord your God. Deut. 12. 3, 4. Take heed to thy*

thy selfe that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their Gods, saying, How did these Nations serve their Gods? Even so will I doe likewise. Thou shalt not doe so vnto the Lord thy God: for every abomination, which the Lord hateth, haue they done vnto their Gods; for even their sonnes and their daughters haue they burnt in the fire to their Gods. Deut. 12. v. 30, 31. They reiected the Lords Statutes, and testimonies, and followed vanitie, & became wayne, and went after the Heathen that were round about them, concerning whom the Lord had charged them, that they should not doe like them. And they left all the commandements of the Lord their God, and made them molten images, even two Calues, and made a groue, and worshipped all the host of heauen, and served Baal, and they caused their sonnes and their daughters to passe through the fire, and vsed divination & incantments, and sold themselves to doe euill in the sight of the Lord to prouoke him to anger. Therefore the Lord was very angry, &c. 2 King. 17. v. 15, 16, 17, &c. After the doings of the Land of Egypt, wherein ye dwelt shall ye not doe, and after the doings of the Land of Canaan, whither I bring you shall ye not doe, neither shall ye walke in their ordinances, ye shall therefore keep my Statutes and my iudgements: you shall vse no lawlesfull marriages, or lusts, nor suffer your seed to passe through the fire to Molech: for in all these things the Nations are defiled, and all these abominations haue the men of the Land done: Therefore shall ye keep mine Ordinance, that ye commit not any of these abominable customs, which were committed before you. Levit. 18. 3, &c: reade the whole chapter. Behold, it is an evident thing, that all these Scriptures (setting aside civill vncleannesses) only forbid vnto the people of God, heathenish and Idolatrous manner of worshipping, which manner doth respect both an Idol-object of worshipping, and also such performances, as are simply wicked, and could not otherwise be vied to God himselfe. As for those Scriptures, which require vs to come out from idolaters. 1 Cor. 6.

14. *Revel. 18. 4* What else is meant, then that we must beware, and sepeare our selues from the communion of their sinnes and idolatries. As for prohibition of diuerse mixtures, amongst other lessons, the Iewes were taught therby to make no mixture of true and false worship; sundry fashions, and actions were, and will be indifferently vsed in both, but that which is at any time proper to false religions, ought not to be mingled with the pure and holie worship of God. Lastly, the Lord forbade his people to marre, and abuse their heads and beards for the dead, and to make markes and cuttings in their flesh, not because the Heathen did so, (see the places, *Deut. 14. 1. Levit. 19. 27, 28.*) but because the practise agrees not to the faith and hope of a Christian, if the Heathens had neuer vsed it, so that all the deuises that are to be observed in these places of Scripture, are no other but in themselves vile idolatries, and superstitions, which the Church was bound to abhorre, if the Heathens wicked example thereof had neuer bene set before it.

Self. 6.

Here I may not vnfitly subjoyne a certaine amplification you make of this first part of your Proposition in this manner: [*God hath commanded, (say you, Abridg. pag. 17.) to cast away even such things, as had a good originall and vse when once they are knowne to haue bene defiled by idolatry, &c. Levit. 26. 1. 2 King. 18. 4. Dan. 1. 8. Hof. 2. 16, 17.*] But it were time ill spent to tary vpon this amplification, when three of your proofes are of no force to confirme it, and it is not materiall, as it is confirmed by the fourth. First, *Levit. 26. 1.* forbids not the vse of pillars, but such as were figured, or fashioned to represent something, and of purpose set vp to worship, *Dan. 1. 8.* is impertinent, but vpon supposall of a false interpretation. *Hof. 2, 16, 17.* condemnes not the name *Baal*, absolutely, but according to the customary vsurpation thereof, as it was referred, and served for the honour of the filthy idol. Lastly, the *Brasen Serpent*

Serpent had indeed a good originall and vse, but long before *Hexachiabs* time, that vse was laid downe, and so to the *Jewes* in his time it was no better, then a *Jewish* monument would be vnto vs at this day. And so their making of the said Serpent an idoll was (in spirituall construction) as much as making it (in its outward forme) to be an idol. And so this place of *2 King. 18. 4.* is equivalent to the rest of your quotations, vsed to confirme your Proposition, condemning images, groues, altars, and other appurtenances of false worship; but to these Scriptures I neede not make a further answer in this place, because the purpose of your amplification whereto they serue doth not require it.

Secondly, your Proposition is onely of such ceremonies, which be notoriously knowne to haue bene of old, and still to be abused to idolatry by the *Papists*, whereat (passing other things) I take this exception, that hereunto none of all your proofes be pertinently alledged; they speake of such things onely, as are formally idolatrous, and of such actions, as are applied to false worship in the instant thereof. Your assertion speaks of ceremonies, where the forme whereby they were idolatrous is taken away, and are no otherwise faulty, but because they haue bene aforesaid, or presently are by others, abused to idolatry, themselves being applied to Gods owne lawfull worship. *Sect. 7.*

Thirdly, your proposition is made of those ceremonies, that are now of no necessary vse in the Church: but what things doe you meane to be necessary? I know no ceremony that is necessary with an absolute necessitie; but all ceremonies, things, actions, fashions, (let them be what ceremonies you will) are variable at all times for ever. It is true, some ceremonies are necessarie in their kinde, though they be not necessarie at all, in the determination of this or that particular, thereunto belonging; as place is necessarie, but so is not such a particular Church or Chappell. Time is necessarie, *Sect. 8.*

cessarie, but so is not such a particular houre of the day. Water, and bread, and wine in the Sacraments are necessary, but so is not the particular water of such or such a spring or streame, the bread of such a manner of wheate, the wine of such a Country or manner. Clothes are necessary, but so is not such a particular garment, of this or that fashion or colour. Now if your Proposition be meant of ceremonies, not necessary only in particular determination, it is a most false one, as you cannot denie. For there is hardly any manner of place, time, spring, or streame, graine, or grape, garment of whatsoever fashion or colour, which hath not bene abused idolatrously even in our owne land, and in this sense it is contrary to all the Scriptures, which you quote, for they can condemne no places of worship, altars, pillars, vessels, ornaments, jewells, meates, but that alone, which is idolatrously abused in the service of idols, and not any other. Wherefore your ceremonies, [of no necessary use] must needs be those alone, which are [not necessary in respect of the kinde of them.]

A Direction tending to shew, that the former Proposition cannot bee applied against naturall gestures in Gods worship.

Sec. 9.

HAVING more generally prepared the way, my speciall desire is to come, and keep more closely vnto the matter of gestures. And first I will try them by the three parts of your Proposition, and then by all the places of Scripture, which you quote. First therefore, it is a manifest thing, that man hath not devised naturall gestures, but God in nature hath disposed, and ordeined our bodies vnto them. I hope you will easily consent vnto this, onely perhaps you will say, that although the Lord hath appointed naturall gestures, yet the misapplying

applying thereof may be mans devising. But that will prooue a poore evasion, as it is easie to manifest: for first then, this passage in your Proposition, [*as man hath devised*] distinguisheth not from Gods outward ordinances, the matter whereof may be applied, and handled amisse, as well as naturall gestures. But I dare say you intended some further thing by that passage, when you laid it downe. Secondly, then that passage is a surplusage in your Proposition, for your last clause would haue sufficed, (not onely because the meere devises of man cannot be of necessarie vse in the Church, which makes it more then needeth howsoever, but also because that cannot be misapplied to this or that part of diuine worship, that is of necessarie vse vnto it, and may not be omitted. Thirdly, then your Proposition is graunted to haue no force against gestures, but as supposing the same to be misapplied. I hope the godly Reader will be carefull to minde this. Lastly, although it be true, that gestures may be misapplied through certain occurrences, and circumstances, yet no maine gesture, (for every such God hath appointed to be serviceable to himselfe) can be (1) wickedly applied to any part of Gods holy worship, in respect of the natures of both; as if there were a repugnancie betwixt materiall worship, and personall: now when you say, man may devise gestures, that is, the application of them, you must mean of such application as is simply vnlawfull to be made vnto such an ordinance; for esse kneeling may be called the devise of man, when it is vsed euen in prayer, forasmuch as it may therein be sometimes vnlawfully vsed by circumstance; nay in this sense, your Proposition would be meere confusion, and nonsense; but the nature of all gestures will agree with the nature of all parts of diuine worship, as I haue shewed, therefore it is cleere that this evasion of misapplying the gestures will not serue your turne.

For the second part of your Proposition; *There is no Self, 10.*
gesture

gesture principall or inferiour used in Gods owne worship, but it is idolatrously abused by the Papists. You cannot take all gestures away, but you shall also take away all the outward worship of God, What shall be said then against the gestures? will the Popish idolatry make one gesture vncleane vnto vs, and not another? In one ordinance, and not in another? Of this you can render no reason: for if standing be polluted to vs by their idolatry, then also is sitting, if sitting, then also is kneeling, and so consequently if any one be polluted, that we cannot vlie it, then also is every one; and if Popish idolatry can pollute those vnto vs in one kinde of worship, then also in every kinde. For so I am assured you make no doubt, that as the Papists haue polluted all their worship with damnable idolatry, so they haue accordingly defiled all the gestures by such their polluted worship. Nay vnto their Sacrament of the Altar, all maine gestures haue beene applied, both standing, (which the Priest doth vse) and sitting, (which the Pope doth vse) and kneeling, (which is the common gesture of the people.) If now you answer, that one gesture is allowed by God otherwise and not another, you renounce the force of the argument, taken from Popish idolatry: if such or such a gesture be vnlawfull in it selfe, how idly doe you vse this argument to condemne it? As if you should reason thus: [That which is abominable in it selfe we may not doe when it is polluted with Popish idolatry:] which Proposition, if the same but vnderstood it selfe, would be content (if it could) to blush in your behelpe. You should make this argument taken from Popish idolatry to conclude effectually against a thing otherwise lawfull of its owne strength.

Sec. 11.

Thirdly, the last clause of your Proposition concerneth not bodily gestures, because they are of necessarie vse in the Church. First they are absolutely necessarie, because outward worship cannot be performed without them, being made such by the Lords owne ordinance

in

in Scripture, and nature. Then they are respectiue
 necessarie, as being orderly, comely, and commodious.
 Now many times when we doe vige the lawfulnessse of
 our Temples, Bells, Fonts, &c. continued from idolaters
 to vs, your common (1) answer is this, that such
 things may be continued notwithstanding Popish idolatry,
 as are either naturall, or orderly, or decent, or profitable.
 What? and is there any thing, whereof this can be said
 more truely, then of naturall gestures? Perhaps you will
 still be glad to say gestures are necessary in diuine
 worship, but some particular gesture is not alwayes
 necessary. Answer. If you speake of absolute necessitie,
 no particular gesture is necessarie by Gods commandement
 at any time, and so the condition of all gestures is alike
 in that respect; if you speake of respectiue necessitie,
 any particular gesture is necessarie by Gods allowance
 at any time, being naturall, (and more or lesse) orderly,
 decent, and profitable in diuine worship; and so the
 condition of all gestures is still alike in this respect also.
 See before, Sect. 7. Wherefore this last clause of your
 Proposition pertaines not at all to naturall gestures in
 Gods worship, as standing, sitting, or kneeling, except as
 the same dependeth vpon a false supposition, as the
 other parts of the Proposition doe in like manner. Thus
 I haue tryed the gestures with the three parts of your
 Proposition; now let vs try the ii by all the places of
 Scripture which you quote, and that the more mindfully,
 because all the foresaid parts of your Proposition
 doe depend vpon them.

First, many of your proofes are for destruction of
 idols, and images themselves, which were objects of
 worship. I hope you are not so forsaken of your selues,
 from whence to conclude against gestures. This were a
 pretty inference: Idols and images must be destroyed,
 therefore it is vnlawfull to vse such or such a gesture
 reasoning from the abolishment of a substantiall idol-object
 of worship to naturall gestures, which haue ever bene,

*Demond. pa.
 28, 29. Sic et a-
 ly.*

Sect. 12.

and ever will be common to the worship of damnable idols, with that of the true God: I will not doe you or my selfe so much wrong, as to goe about to refute such a grosse and senselesse inconsequence. Nay rather I will present you with an amplification from the law of destroying idols and images, against your selues. Looke vpon your quotations, and you shall obserue them speaking of artificiall objects, of idolatrous worship onelys the images and idols to be destroyed were the workes of mens hands, and not the naturall and innocent creatures of God. See now, if ever any created thing should haue beene cased, it should haue beene that same, which man had made an expresse idol of formall-worship, for a more abominable vse, the creature cannot be put to. Yet created things, though worshipped thus idolatrously God would not to be destroyed, and therefore much lesse should a naturall gesture be made vile, having beene abused onely as a meane to worship the creature. If any thinke, that those creatures onely should haue beene spared, which were partly out of mans power, and partly of durable necessitie, as the Sun, Moone, Starres, &c. but not such as increased or multiplied in the ayre, earth, or water, if they could be gotten, I will not now dispute, for though I yeeld that yes I shall not want the benefit of mine amplification against you, inasmuch as if a creature made an idol of worship was to be destroyed, yet other creatures of the same sort were not to be destroyed, but that singular one alone: whereas the gestures which are vsed in holy worship cannot be the same with the abused gestures of idolaters, but are onely the same sort or manner that they were. Nay further gestures haue the two respects, for which the Sun, Moone, and Starres are not to be destroyed; for as such gestures as are vsed by others already be out of our reach so gestures be of durable needfullnesse to mankind for ever.

Next, the rest of your proofes concerning Ceremonies substances, are of those complements that partici-

ned vnto the Idol: according to my diuision before sect. 5. I will first touch vpon the ornaments of the Idols: and two places you quoute appertaining to them. *Is. 30. 22. Thou shalt defile the covering of thy grauen images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth: thou shalt say vnto it, get thee hence.* And *Gen. 35. 4. They gave vnto Iacob all their earings* [which they wore probably in their eares in honor of their strange Gods] *and Iacob hid them vnder an Oake.* Giue me now leaue to demanda of you, whether those coverings, garments, and earings belonged to the service first of the true God? If they did not, then they make not against the gestures, which from the beginning vniuersally thereunto belonged: whether those coverings, garment, and earings, were not artificiall things? If they were, then they make nos against the gestures, which are plainly naturall: whether those coverings, garments, and earings, were not the individualls, which served vnto the idol? If they were, they make not against our gestures, which are onely of the same manner with the gestures of idolaters, and are not the same individualls, whether the Abomination of those coverings, garments, and earings, stood not in this, that they served the idol, and were vsed for the honour thereof? If it was so, they make nothing against the gestures, of which the question is onely made, as they are applyed to Gods owne worship, and are vsed for the honour of his owne Majesty. And lastly, whether there be the same reason for an action, or carriage of common vse to Gods worship, as of a substance of proper vse to some idol? If there be not, what are idols ornaments to Gods worship-gestures? When you haue pondered vpon these demaunds, I am deceived of your judgement, if you thinke notwithstanding, by the Scriptures, which speake against the ornaments of idols, to make something against naturall gestures. And the same answer also sufficeth for the instruments of idolatrous worship,

worship, which your other quotations condemne; namely idolatrous places, groues, Altars, and vessels: from which to gather any thing against gestures, in Gods owne worship, is as much as from the stewes of Italy, and all their instruments of vncleannesse, to conclude against the singing of Larks in a Summers morning.

Self. 14.

And yet I will glue you a further answer: all the complements of idolatrous worship are condemned by God; but in what respects were they condemned? I suppose there are only two respects, that can be conceived, for which God condemnes those complements of Idolatrous worship, the one when or where the Idol it selfe stood in force, as they were actually serviceable to him and his worship, the other, when, or where the Idol it selfe was cashiered, as they were monuments of idolatry; now it behooues vs to see how the same condemnation in either of these wayes, belongeth vnto the gestures. The former can haue no place in our disputation, because we speake of gestures (not which are vsed in false and idolatrous worship but) which are applyed and vsed in the Lords owne holy worship, and therefore I shall neede say no more vnto that poynt. The latter giues vs occasion to question, whether naturall gestures can be truly said to be monuments of idolatry, and I disprove it in this manner. No ordinance of God can be a monument of Idolatry: but all gestures are Gods ordinances, and his outward worship consists in them, and therefore they cannot be monuments of idolatry. (*) No creature of God can be a monument of idolatry; but all gestures are Gods creatures, or abilities whereunto man is disposed by creation, and therefore they cannot be monuments of idolatry. Nothing (*) which is taken from Gods worship, (whereunto himselfe had appointed, and allowed it) applied to false worship can be a monument of idolatry: but all gestures were transferred from Gods worship to idolatry by plaine theft, and vnjust alienation of his title and interest: and therefore they cannot be

Demanded, p.
20, 21.

Vessels of the
Temple pollu-
ted were resto-
red, Ezr. 1. 7.

be

be monuments of Idolatry, nothing which is vsed commonly and indifferently in true and false worship both, can be a monument of false worship, or of Idolatry: but all gestures are vsed commonly and indifferently in true, and false worship both, therefore they cannot be monuments of Idolatry. Nothing which hath commoditie, and needfull vse in Gods worship can be a monument of Idolatry, but all gestures haue commodity, and needfull vse in Gods worship, therefore they cannot be monuments of idolatry. Nothing which Idolaters never did defile, can be a monument of Idolatry, but the gestures which Christians vse in the true Church, Idolaters never did defile, (for to the pure their owne gestures are pure) therefore they cannot be monuments of Idolatry. Nothing the abolition whereof inferrs the destruction of Gods outward worship, or of any part thereof can be a monument of Idolatry, but the abolishing of all gestures inferrs the destruction of Gods outward worship, and the abolishing of one gesture inferrs the destruction of some part thereof, therefore they cannot be monuments of Idolatry. Finally, there is no place in the old or new Testament, that can be brought forth, so much as looking toward the prooffe of this, that naturall gestures may be monuments of Idolatry.

Nay I will say more, those very complements of Idolatrous worship condemned by God, were not absolutely condemned by him. I cannot vnderstand but they were allowed vpon a conditions. The first, if there were a needfull vse of them in Gods worship. The other, if there were no wicked vse of them to Gods dishonour or mans owne harme, and mischiefe. For the first, on this condition they might remaine, if they were serviceable and needfull to Gods owne worships: this your selues do like well of; for vnder this consideration, you shewed the lawfulnessse of our Temples, Bells, &c. Because (say you) they be of needfull vse to Gods worship,

yea your Proposition makes exception (in all your proofes alledged) of such idolatrous things, as are of necessary use in the Church, and what is this against naturall gestures, I pray? Are artificiall things more necessary in the Church, then naturall? Doth the law dispense with Temples, and Bells, &c. when they may be conveniently serviceable to true worship, and will it not much more dispense with standing, sitting, or kneeling? That is vnreasonable Divinity.

Self. 16.

Now I will come to the other conditions, which concerne the evill use of Idols appurtenances, and the former of them is this, the same might be spared in case they were so altered and disposed, as that they tended not to the honour of the Idol and his damnable worship: for looke into the tenour of the law, there the Lord commands to destroy Idolatours Pillars, Places, Groves, and Altars, to the end no honour might remaine vnto idols by the remembrance of them: *Deut. 12.3.* Now it is not meant, that there should be no remembrance at all, (for the Calfe which *Moses* ground to dust, and *Baal*, in the extirpation of whom great zeale was used by sundry men; and the Idols of many Nations are recorded vnto posterity, and remembered vnto this day) but this is meant, there ought to be nothing left of the idols which tended to the honourable remembrance of them. Marke therefore God commands to roote out so much as the name or memoriall of Idols, and what could be commaunded more strictly? and yet that name or memoriall of them is rooted out, by taking away from them every honourable remembrance with this condition, therefore, it was lawfull to retaine the appurtenances of idolatrous worship, namely that no honour at all were imparted, or conveyed vnto the Idol thereby. Truly as an Idol is nothing in reall excellency and vertue: so it is nothing at all to vs, if either we destroy, whatsoever may tend to make it in estimation something, (whereof we may learne a lesson in

Baals

Baals Groue, which when *Gideon* had (x) cut downe By so doing he did destroy it according to the law, for now it was no honourable remembrance of Baal. the Lord appointed him to offer a burnt sacrifice with the wood of it) or that the credit of the Idol being verterly decayed in our Countrey, or age, his appurtenances are either not knowne, or not minded: as if a stranger after *Jacobs* time, (becomming Lord of that place, where *Jacob* hid the earrings) should accidentally find those earrings, doubtlesse he might most lawfully possesse the same; being either ignorant of their former vse, or a despiser of the Idol, whereto they served. I think your selues are of this minde, for out of *Augustine* you (y) teach, though the appurtenances of the Idol be not destroyed, yet in the vse the same must be so altered and changed, that all honour of the Idol be evidently turned vpside downe. With this caution I suppose you (z) allow the gold and silver of Idols garments; and (a) that Idols garments may be sold in shops, & bought for mans service. This then seemes to be agreed betwixt vs, that appurtenances of Idols may be spared, so that all the honour of the Idol be quite destroyed. Now to apply, what (I pray) doth all this concerne the naturall gestures? Can they be for the honour of an Idol in Gods owne worship? If this be possible, then either because the Idol set them in Gods worship, or they are directed vnto the Idol in some part, or they are such as are vsed in idolatrous worship in like manner; but the first is a notorious falshood; the second is impertinent to our controversie; the third is absurd inasmuch as there is agreement betwixt true, and false worshippers in all gestures, and ever will be.

The third condition, on which the appurtenances of Idols might remaine was if they were without certaine danger of insnaring people to idolatry; for so the Lord forbade the gold and silver of Images, lest they should be snares vnto his people: *Deut.* 7. 25. But what is a snare according to the purpose of the law? For the best thing in the world, even the Sunne, Moone, and Stars,

may become a snare through the corruption of man. The word [snare] which the law doth vse is a metaphor taken from artificiall snares, which are of purpose made to catch something. The Lord therefore condemnes those idolatrous things, which were snares onely by their institution and nature: as first in respect of their idolatrous vse continued, before their faces, for that was an abomination and snare. Secondly, in respect of their outward forme, continued before their faces, (the things themselves being otherwise without necessity or profit) for that was a temptation, as the garish ornaments of an harlot are vnto carnall vncleanness. Thirdly, if you deeme that the materials themselves were forbidden, because they might become snares; I answer, supposing that, yet they were onely the materials of such appurtenances of the Idols, as were proper vnto it, and the same munerically, which adorned it. And this is cleere in the law, as will appeare vnto you, if you please to make search. But what is this to bodily gestures? As for idolatrous vse, we onely speake of gestures as they are referred and applied wholly to Gods owne worships for idolatrous and artificiall forme, gestures haue none, but what is naturall, and of the making of God himself, and besides every one of these is needfull and profitable, as I haue shewed. Lastly for materials of Idol-appurtenances, gestures haue nothing to answer, except you would abolish gestures from all parts of Gods worship, as well as from any one part. And moreover, what are the gestures of wicked idolatours to the gestures of godly people? Are not every mans gestures his owne? In a word, ensnaring objects, (which the Lord condemned and forbade to his people) were alwayes externall matters without them it was never heard that standing, sitting, or kneeling, were called snares from the beginning.

Sed. 18.

Thus I haue shewed three necessary conditions, on which it was lawfull to to spare idolatrous appurtenances

ces: perhaps some man will object, that Gods law was absolute without these conditions, because it runnes in generall termes without limitation. I answer. First, I take it, that is not true, for it cannot be proved, that the materialls of Idols appurtenances were to be abolished: Groues indeed were to be burnt with fire. *Deut.* 12. 3. or cut downe, *Exod.* 34. 13. *Deut.* 7. 5. except first they were to be cut downe, and then burnt with fire in vsfull occasion; as *Gideon* cut downe the Groue of *Baal*, and then vsed the wood to a burnt sacrifice, *Judg.* 6. 26. High places were onely to be pulled downe, *Numb.* 33. 52. Altars onely to be broken downe, *Deut.* 12. 3. Ornaments of the Idol, as gold and silver were onely forbidden vnto private mens liberty: See *Deut.* 7. 25. *Isai.* 30. 22. though perhaps reserved to publick vse and devoted to the Lords treasury, (compare *Iosh.* 6. 17, 19,) and if they were to be, vnterly abolished, no other (b) gold or silver is meant, but that whereof the person of the Idol or Image, (as I may speake) did consist, and not such as was but an appurtenance to his person of which I onely treat in this place. Secondly, suppose that God commaunded all the idolatrous appurtenances to be destroyed, yet that commaundement bound onely the Iewes in the Iudiciall strictnesse of it. I call that Iudiciall strictnesse, which requires the abolishing of things, meerely, because they haue serued the Idol, though they be otherwise lawfull and good, and that all honour of the Idol be destroyed, and all danger of him vnterly taken away. These points are of morall and durable consideration, and therefore when all honour, and danger of the Idol is taken away, what morall wickednesse can be in retaining, (otherwise) good and lawfull things, which had beene onely dead, and passiuē appurtenances vnto it? Now it is euidēt, that the strictnesse of the law concerned onely the Iewes, either in respect of the land of *Canaan*; (for so the Lord

So the Manuscript expoundeth *Deut.* 7. 25. ch. 1. arg. 6.

directs onely, what his people should doe in the land of *Canaan*, as may appeare, *Numb.* 13. 51, 52. *Deut.* 7. 1-25. *Deut.* 12. 1, 2, 3. and gaue full liberty of taking all spoile of vanquished forreigners, as may appeare, *Deut.* 20. 14. *Numb.* 31. 22. or howsoever in respect of the time, which dured no longer, then vnto the end of the Jewish Pedagogue: and this is confirmed by cleere light of Scripture; for God had appointed speciall place for his worship, of his owne, (the high place of Mount *Zion*, which he chose to place his name there,) also God had appointed Altars of his owne, vessells of his owne, ornaments of his owne, &c. and therefore did expressly forbid the Heathenish places, altars, vessells, ornaments, &c. as which opposed his institution in those times. Thus the Lord speaketh in the law: *Ye shall utterly destroy all the places, wherein the Nations which ye shall possess served their Gods, but vnto the place which the Lord shall chuse out of all your Tribes, to put his name there, even vnto his habitation shall you seeke, & thither shalt thou come,* *Deut.* 12. 2-5. Now what is the strictnesse of the law vpon these considerations to vs? Are not you resolved, that the iudicialls, (as we call them) of *Moses* be abrogated, so farre as they serue not to fence the law morall? I thinke it is hard to see any benefit of fencing the morall law in the destruction of such things as had beene v. sed to idolatry; if they be not onely otherwise lawfull, and good in themselues, but also be so clement of all their abuse and filthinesse, that all both honour and danger of the Idol, or Idol-worship is quite taken away from them. Verily if these things be true, then all your places of Scriptures alledged to the prooffe of your Proposition concerning ceremonious substances of idolatry, are still further off from the condemnation of naturall gestures.

Sist. 19.

Now remaineth to try the gestures, by those your quotations, which condemne ceremonious actions of idolatry.

istry. But what need I trouble my selfe about words? let the fifth section before be reviewed, and it will appeare that your quotations doe not come neere to gestures in Gods owne worship: yet if any of your proofes had concerned them, these would haue bene they, which speake of actions in false and idolatrous worship, but your owne proofes sufficiently refute your selues: we must not (say your quotations) serue God, as the Nations serued their gods: yet the same quotations doe say againe, that the Nations bowed down to their gods. What? Must we not therefore bow downe to the living God in his worship? Nay there is no doubt but the Nations vsed standing, sitting and kneeling in severall parts of their publick worship, and can you imagine that any of these gestures were vnlawfull to the Iewes in that name? Alas my brethren, you haue mistaken your proofes in this point: did the law never take hold of agreement with Idolatours in gestures till our time? It is evident that you cannot bring forth any commaund or example in the booke of God, whereby it may appeare, that it is vnlawfull to agree with them in the gestures of diuine worship. Indeed herein the Church agrees not with them, because it would conforme vnto their practise out of an honourable respect of their false worship, (this were an vngodly respect or motiue) but vseth her liberry of gestures which the word alloweth, whatsoeuer they doe according or contrary. And more (I thinke) I need not to adde for answer or explication of your Proposition.

Answer to the Assumption.

NOW I haue an answer to make to your Assumption. *Self. 20.*
 On, for as much as I can foresee. This it is. [*But kneeling at Sacrament hath bene devised by man, secondly, is notoriously knowne to haue bene of old, and still to be obserued*]

sed unto idolatry by the Papists, thirdly, and is now of no necessary use in the Church. } Which Assumption, so farre as the termes thereof be, (as they ought to be) taken in the same sense with your Proposition, I doe deny in all the parts of it. In discussing I will begin with the first part, wherein you assume, that kneeling at Sacrament is devised by man.

*Of the first branch of your Assumption.
Whether kneeling at Sacrament be devised by man.*

Scilicet. 21.

I Confesse in this passage, there is a great deale of force for you, if you can make good that which you say. There are three things wherein the examination of this point consisteth. First, we must enquire, whether kneeling at Sacrament be allowed by God in his word, or no? Secondly, we must make an historicall search by whom kneeling was first put in practise from the time that the Sacrament was instituted by our Saviour Christ. Thirdly, because you affirme that Antichrist first brought kneeling into the Sacrament, we must enquire whether their kneeling be the same with ours now in controversie? Truly, if kneeling was not first allowed by Gods word, and was not first put in practise in the Lords Sacrament by Gods owne people, and lastly the Popish kneeling differ not, but is of the same sort with ours, I plainly yeeld, that kneeling at Sacrament is devised by man, But if in triall it appeare, that all these be contrary, then it must needs follow that your assertion is contrary to the truth. Well, what haue you to say for the prooffe of them in order? First doth not God allow kneeling at Sacrament in his word, by such rules & directions as he giveth for gestures in his worship, by such rules & directions as he giveth for gestures in Sacraments? Behold in this point, you are altogether silent, but you forgot

forgot your selves when you passed it over. Is that which God allows in his word mans devise? or rather is it not Gods ordinance? All gestures were mans devises by your conceit in the Sacraments of Circumcision and Baptisme, because God commands no one gesture in particular absolutely, nay expressly no one at all. All gestures were mans devises in the Pasche among the Jewes, because there was no gesture expressly and particularly appointed: but who sees not that this is your devise without reason: for since the Sacraments must needs be celebrated, celebrated they could not be without gestures, which are of flat necessity, and great importance therein, and yet it pleaseth the Lord to prescribe no gestures in particular to be used in them, is it not an evident thing that liberty of gestures is Gods ordinance, I say, his ordinance, for he appointed that liberty of purpose, and not forgetting (as man doth many things in making of lawes) to make mention of them. What did you meane therefore to presume the gesture of kneeling at Sacrament to be mans devise without the triall of the word, which onely can determine in this case; especially when your selves speake elsewhere in this manner: *If kneeling came from better men then the Papists, yet that is nothing materiall, excepts it be proued lawfull out of holy writ, which onely can declare the good way, yea though it came from them, which were next and immediate successours to the Apostles.* Demand. p. 66, 67. *It is a grosse and Popish cause in questions of Religion, to ground, and inferre upon the auncient use of a thing, the lawfulness of it.* Disp. pag. 139. *We must not looke at antiquity, but follow the word of God, which is most auncient,* Park. of the Crosse, l. 2. p. 124. *Kneeling at Sacrament is allowed if it be warranted by Gods word, as kneeling is allowed in prayer,* Disp. pag. 100. *That which God hath by his word purified for his worship ought not to be accounted unclean,* Demand. p. 20. Thus you should haue gone about to prooue kneeling mans devise by the rule of Gods word, and not

as you doe by the vse, or practise thereof alone, which your selues determine cannot serue the turne. Your other considerations without the word cannot be effecti-
all to prooue that you desire; for Gods holy ordinance may sometimes * be first put in practise by wicked Idol-
larours; as single asperision in Baptisme (e) was, before the Church of Christ did receive it; therefore you are
short of necessary prooffe already, whatsoever become of the other considerations which follow. Yet let vs al-
so passe over vnto them.

* Disp. reasoneth thus, pag. 104. *Kneeling had no vse before Antichrist came, therefore could haue no good vse*
Sir, I deny

your argument. (c) There is no mention of the publick practise of sprinkling till about 1300 yeeres a *Christo nato*: which was when (as you say) Antichrist was about his full height.

Sett. 22.

Secondly, therefore who did first put in practise the
dDisp pag. 99. gesture of kneeling at the Lords Supper? You say, (d) *that the man of sin was the author and mother of it, that (e) the first act of kneeling, that ever was at the Sacrament is idolatrous; that (f) it grew first from the persuasion of the reall presence, and this (g) when Antichrist was at his full height, and in the (h) grossest time of idolatry, that the eye of this Christian world hath seene.* Verily if you were as substantiall in proofes, as you are confident in your opinions, there were great reason the world should be led by you. But what infallible, and demonstratiue evidences doe you present vs withall, that the man of sin first brought kneeling into the Sacrament? Forsooth the *Abridgements* brings not forth one prooffe, but giues vs bare affirmation that the thing was so. Alas! that wise men should be so much overseene! Did they not thinke, that opposing the practise of a famous Church, and so many learned men, (then whom no age hath knowne more, or more learned) the matter did require some manner of prooffe? Well. The *Abridgements* pleaseth to say (being opponent) and I deny, and to the *Abridgements* is answered; but if any body speake to the point, it is the Disputer, and yet he giues vs onely a company of conjectures, and some of them so simple, that they be wor-
thier

e Perth. Aff. 55.

f Abridg 30.

g Pag. 21.

h Disp pag. 99.

thee to be hissed at then refused. First, (saith (i) he) *The i Disp. 70-73.*
first age of the primitive Church, being that wherein the A-
postles lived, entertained not kneeling. And how can he tell
that? Forsooth the Churches would follow the institution,
and againe in all probability they used the same gestures at
the Supper, that they did at their Loue-feasts, and at Idol-
feasts, which was not kneeling. Answer. Besides an vn-
grounded hypothesis, all this is no more but conjectural;
for the Disputer can conclude nothing convincingly,
whether they retained the gesture of Christ, (whatso-
ever it was) or changed, whether they varied from the
Loue-feasts, and Idol feasts, or no, he and I can deter-
mine nothing; because it is left vndermined by the
holy writings. Yea they might kneele in those times,
for ought he can disprove, and therefore this possibi-
lity makes all his other conjectures weaker, and weaker.
Secondly, (saith (k) he) *In the first part of the second age* (Pag. 74.)
of the Church can it be doubted, but such worthy Fathers and
Churches as then lived would follow the steps of the worthies
of the former age? Can it be thought that they would bring
so foule a gesture in vfe, which might not be used, but with
violating Gods law? Can it be doubted, but you are an
egregious trifler, that goe about first to proove, they
did not kneele, because their predecessours had not
kneeled: and then they did not doe such a thing, be-
cause they ought not (as you surmise) to doe it. Are
you not ashamed of all this childish froth? You beg
that their predecessours kneeled not, and that they
would not vary in their gesture from them, because
kneeling was not a table-gesture. It seemes you need no
bookes to gather the history of times, you can gather
it by reason from duty to praise: and so much to this
idle trifling. But what may be said to the latter part of
the second age of the Church? Why, (saith (l) he) if (Pag. 77.)
kneeling were used in the latter end of this age, then there
were three severall gestures used in the same age: but there
were not three severall gestures used in the same age. An-
swer,

swer. The sequel of the Maior is false; for sitting cannot be proved in the second age of the Church: but what if sitting and standing were used both, what doth that hinder but kneeling might be used also; As if in this present age, there be not standing, sitting, and kneeling used, yea in the same Church at the same time. Thirdly, next he goes about to prove, that no gesture was used in the Church, from the middle of the second age, to each succeeding age before the yeere 1220 but standing onely, and so he comprehends about ten ages together, let vs see therefore what he produceth. *If (saith (w) he) kneeling had bene used all this while, in all likelihood some mention would have bene made of it in the Church-writings.* Answ. First, it is commended vnto vs in the Church-writings, as in due place I will make appeare. Secondly, if it were not, you cannot reason *non scriptum est non factum*, specially in mutuall gestures; may you cannot reason negatively in a matter of fact from the story of Scripture it selfe; if you could, you might prooue the *Jewes* used no gesture at all in their Circumcision, and Paschever; for none is recorded vnto posterity. But what should I follow you in your dallying? Your selfe confesse that this reason is no more then a probability, and so kneeling might be used in the Church notwithstanding. Againe he giues vs another reason, (pag. 83. &c.) which (as farre as I can see, for I confesse his proceeding and method is very confused) he afterwards brancheth into three arguments or considerations. *Arg. 1. (saith (w) he) Standing was the gesture allowed, and used by the Church in all publick prayers on every Sabbath throughout the yeere, and so at the consecration of holy mysteries, from Anno 150. till Anno 1220. therefore it was their gesture allowed at the receiving of them.* Answer. Your consequence is vnfound, inasmuch as one gesture may be used at consecration of mysteries, and another at the receiving of them. You see the example of so much at this day, and though it seeme
somewhat

w Pag. 78.

w Pag. 93.

somewhat harsh in your care, that they should stand at praying, and kneele downe at receiving, yet if you consider those times well, you shall finde that Christians did thinke it highly needfull to worship, or adore at the Sacrament, and you must not enquire what was fittest to be done, but what they did or might possibly do, according as the streame of their deuotions and iudgements did then carry them. Sure I am they allowed and vsed many things more vnreasonable, and improbable, then to kneele at the Sacrament, and stand at their prayers and blessings. But what if your conclusion be yeelded, what harme will follow? I graunt that standing was allowed in the act of receiving, I deny, that kneeling was disallowed; for as for the custome of standing in some Churches vpon the Sabbaths at prayer, you know it was not, because kneeling might not be vsed at prayer, but standing was vsed onely in respect of the Sabbaoths, so that neither was kneeling condemned in it selfe on the Sabbaoths, nor at all condemned vpon the weeke dayes: yea, and vpon the Sabbaoths, that standing at the Altar, which is spoken, is meant of the Ministers rather then of the people, and the proofes which you bring speaking of standing at the Altar will avow no more. Nay lastly, your owne testimonies doe condemne you, many of which doe confesse, that standing was in many Churches laid downe, and not vniuersally received in all places and times, neither may you say that the publick order and custome was for the most part otherwise, for perhaps the better sort stroue against that bond of standing, as you doe now against kneeling in this Church, and therein I doubt not but you would haue taken their parts, if with these resolutions you had bin then a liuesman among thē. Mark now this argument of yours. It shewes not, that they condemned kneeling on the Sabbaoth, as being vnfitable to the Sacrament, or prayer, but as they thought vnfitable to that day. It shewes not, they condemned kneeling

knelling at Sacrament any weeke dayes at all excepting the dayes of Pentecost. It shewes not that the people stood, but the Ministers onely at the Altar. In a word it shewes not, that the custome of standing was accepted without exception, but rather that it found from age to age, great, (and me thinks in your esteeme also commenda- ble) resistance. Arg. 3. (e) is in effect the self same with this, and therefore I need to giue it no other answer. Arg. 2. He reasoneth in (p) this manner. *If when Honorius made his decree for adoring the Sacrament, kneeling were not in vſe, then in all probability kneeling at the Communion was not receiued into practise, in any age prece- ding the dayes of Honorius: But when Honorius made his decree for adoring the Sacrament, kneeling was not in vſe.* Answer. The Allumption here is not current, for kneeling might be used in the time of *Honorius*, notwithstanding his decree which might suppose it, and by the act of bowing diuert, and direct it for a new adoring of the visible mysteries. So *Honorius* might mention bowing onely, because the same should plainly distinguish, and signifie adoration to be directed vnto the bread, and likewise increase the degree thereof; and he that obser- ueth shall see, that both the clearest evidence, and the highest degree & perfection of idolatrous grosseſſe in the Popish gestures in their Sacrament at this day, is the sensible and expresse mooving or bowing of the body to the Wafer-cake made an Idol. And therefore it is a thing probable enough, that *Honorius* enjoyed incli-

Neither hath Bishop *Morus* said any thing of this decreed bowing, which may not stand with kneeling supposed. See Def. partic. ch. 3. S. 21. He sayes ne more then that the termes of the decree are onely for bowing the body and not kneeling: and so the Re- plier hath not outshot the Bishop, (as he saith) in his owne bow, but outgone him- selfe with precipitancy, making trusty inferences of these words which he but summi- seth the meaning of, and vnderstandeth not.

new Idol of bread, (for if kneelers must bow to the bread, kneeling also would be carried to the bread vnder and with bowing, which demonstrates the object worshipped, as if one should point at it with the finger) and partly also adds vnto the degree of their adoration, for who will not easily thinke that the highest degree, and not the least and lowest was intended by the will of *Honorius*. And indeed when else was kneeling added to the Romish Bread-worship? Strange it were that none of the Historians, or Schoolemen, or Canonists mentioned how it came in the Sacrament, and by what authority through all Christendome, if it came into practise so lately: neither finde we that any Popes or Councils made any decree since *Honorius* to bring it into the Church: behold then how your Assumption is sick to death, except you can cure it by some infallible testimonies. But for your Proposition, that certainly is but a simple patch of your learning. If kneeling say you was not in vse, when *Honorius* made his decree, then in all probability it was not in vse in any age preceding the dayes of *Honorius*: a pretty sentence, if kneeling was not in vse in *Honorius* time, then it was not in vse aboue a thousand yeeres before. Now I put vpon you to prooue this sequel if you can, that we may all wonder at your profoundnes. First, you say, *Standing at all publick prayers and thanksgivings was yet in force.* Answer. Thus you make all your three arguments to hang vpon one medium, and I haue given answer before. Secondly, say you, *Shall we thinke that kneeling found place in the purer times of the Church, and no grace in the corruptest age thereof.* Answer. Shall we thinke, but you wanted a little depth? And why (I pray) should kneeling rather be in the corruptest times then the purest? I confesse kneeling to a false God finds best entertainment in the corruptest times, (for that is it, whereby the times are corrupted) but kneeling to God in his ordinance becomes the purest times
of

of the Church: belike you thought your words would leaue an impression with men, which could not abide kneeling already, but it was not wisely disputed with your adversary, (Sir) who thinkes of kneeling as honourable thoughts, as you doe of standing. But now the Reader hath seene the substance of all, which is said tending to prooue, that the gesture of kneeling at the Sacrament was first brought in by Antichrist. Here I must giue the Reader to take notice of a matter or two. First I haue of purpose suppressed the mention of Ecclesiasticall testimonies in this place, (which I haue reserved to the last chapter if God permit) and onely answer vnto the force of such reasons, as the Disputer produceth. Againe in all this sweating Disputer, you shall not finde one testimony, which is expresse for sitting in all this length of a thousand two hundred yeares, and more. Hereunto let be added, that if the auncient custome of standing at prayers drew standing at Sacrament vpon the Sabbathes with it, in some ages or places, yet that standing was not vsed because of Christs example, or that it was a Table-gesture, but as the Supper had a reason common with it to prayer, and so the Auncients setting these together in one gesture haue given us example to set them together in another.

Self. 23.

Thirdly, if you will shew our kneeling to be devised by Antichrist, then you must prooue that his kneeling and ours bee of the same nature. This it seemes you made no question of, or else you were to blame to passe it over in silence: but I will helpe you to consider the difference. First, Antichrists kneeling is directed vnto the bread, and so is an idolatrous kneeling. This application of kneeling I graunt was first devised by that man of sinne, and grew first from the perswasion of the reall presence, yea and the speciall point of time of the Popish kneeling, is
when

when (v) the consecrated host is lifted vp, and it is against the rule in the Church of Rome for the people to worship any thing, that is not higher then themselves. What is this kneeling now vnto ours I pray, whereof the question is of the act of receiving, and not elevation? We worship onely the living God, and detest that abominable bread-worship perhaps as much as you doe. Can you make kneeling to God, and kneeling to an Idol to be of like nature? This you cannot deny, that gestures and actions are principally distinguished by their objects and ends. Papists and we doe agree in the vse of all gestures of worship; but they apply the same to idolatrous vse, and we apply them to the service of the Lord in his owne worship. Wherefore there is as much difference betwixt our kneeling at Sacrament, and the Papists kneeling to their Bready God, as is betwixt our kneeling in prayer, and their kneeling vnto Images. I would faine learne, how any people can be more contrary to Idolaters, or more just then to giue vnto God that which is Gods, when they had given it vnto the Diuell. Loe here is a difference betwixt their kneeling and ours, wider then the heaven is from earth. Secondly, let me presse you with your opinion of the Papists Sacrament of the Altar, for I am persuaded you are resolved it is no Sacrament of Iesus Christ, why will you object vnto vs kneeling thereat, more then the kneeling of any other Idolaters in false worship? Haue wicked Pagans abused kneeling a thousand wayes? Those we passe, and kneele vnto God notwithstanding without doubt; and why should this idolatrous kneeling of the Papists be more vnto vs then all they? Shew vs if you can out of Gods word, that this kneeling is liker our kneeling then the kneeling of all other Idolaters? For if their Sacrament be no Sacrament, if their Bready God

warrant you (Sir) there is no danger of concluding therefore that all bowing before the elements is adoring of them, you haue not outliued your adversary then, but outlived good reason, and plaine dealing.

*be an Idol to them, if their adoration be the worst idolatry that the world hath heard of, why should their abomination come nearer to our kneeling at the Lords table then the like committed by the brutish Pagans? Thirdly, our gesture which we vse is our owne, and the Papists never had the commaund thereof. To this pure, (saith the Apostle) all things are pure; we kneele not out of subjection to the will of Antichrist, but out of the allowance of Gods word: nay our kneeling at Sacrament vnto God alone is a confession against Antichrist and his idolatry. Fourthly, if our kneeling at Sacrament be the same of nature with the Popish, then is your sitting and standing, of the same nature with their sitting and standing. Behold the Pope himselfe sits at Sacrament; the Priests doe stand at Sacrament, (and these are the principall Idolaters in the Bread worship) and therefore sitting and standing be in the same case with kneeling. Perhaps you will say, *Kneeling was devised by the Papists, sitting and standing were not.* Answer. So farre as he devised kneeling, (that is to worship an Idol) so farre he devised sitting, and standing; but as sitting or standing were or might be vsed in the Sacrament, before the Breeden God was borne, lawfully, and according to Gods owne order; so kneeling was and might be so vsed also. Then the Papists at length, when Bread worship came vp abused them altogether; and so how are they not every one of them in the same case? Thus I haue examined the first branch of your Assumption, and I doe not doubt but the Christian Reader will think all that you say too weake to prooue our kneeling at Sacrament to be mans devise. Nay notwithstanding all that you say, the same may be Gods ordinance, practised in the suncient Church, and quite of another nature from the *Romish* kneeling in their Breeden Idolatry. Now I passe to the second branch of your Assumption, that kneeling is notoriously knowne to haue been of old and still to be abused as Idolatry by the Pa-
of*

Of the second part of your Assumption, that kneeling at Sacrament is notoriously knowne to haue beene of old and still to be abused vnto Idolatry by the Papists.

THis part of your Assumption carries three errors *Scilicet. 24.*
 1. in it which I will remember you of, the one, that the kneeling of the Papists is kneeling at the Lords Sacrament such as ours is, then that our kneeling, (as if every mans gestures were not his owne) hath beene abused to Idolatry by them; and lastly, (which is somewhat more) that our kneeling is a conformity to them, and a monument of their idolatry, and this last you dare (2) affirme plainly, that our kneeling is a conformity to the Papists, and a monument of Popish idolatry. Well thus you say, but how can you make it good? Truly I finde nothing materiall in any of your bookes, except I should referre hither all those scattered sayings of yours, whereby you linke vs with, and condemne vs by the idolatrous Papists.

First you say, (1) *at the same time in the same action, we use the same outward gesture that the Papists doe.* Answer. *Disp. pag. 102.*
 Our action is not the same. But what it all be true, which you say, your selues doe as much in all gestures as the Papists doe throughout all diuine ordinances. You kneele, and they kneele; you stand, and they stand; you sit, and they sit. So you agree likewise with the worshippers of *Baal*, and all idolatrous *Gentiles* in standing, sitting, and kneeling: know ye not that the publick doctrine and worship, which any people imbraceth or professeth, distinguisheth publick gestures? Thus it is in all religions, thus it is in the true. Secondly, you (2) say, *it is an honour to Antichrist to leave the practise of a bad gesture.*

Reformed Churches and follow him. Answer. Reformed Churches are diuers in outward orders, and gestures, and there is liberty so to be; reformation consisting not in leaving any gestures of Gods worship, but in referring them to his glory, as they ought to be, and separating the abuses from them. Now is it no honour to Antichrist to vse the gesture which he vseth, wherein reformation stands not; for all gestures are common to all false, and idolatrous worship with the true worship of God: neither haue those Churches, who haue cast off the yoke of Antichrist made a reformation in the gesture of the Sacrament by taking kneeling away, but by taking abuses of kneeling away. As for kneeling it selfe, it is certaine they tooke that away onely to remooue scandall and danger in the first change, when they saw needfull to settle some one gesture among many. Furthermore, I must tell Mr. *Bradshaw* that his speech supposeth a grieuous falshood, namely that we chose to kneele of purpose to side with Antichrist, and to differ from the reformed Churches, when there was as it were a competition, which of them should haue our company: for it is manifest enough we did not refuse standing, or sitting, because other Churches vsed the same, nor againe did we kneele, because we honoured the Romish abomination; but vpon other reasons looking vpon neither of both. You would make the world belieue, that in setting before vs these two diuers patermes, we stroue rather to be conformable to the Romish, wherein to blessed King *Edward 6.* with many Martyrs, and worthies of his time, besides the state in the beginning of blessed Queene *Elizabeths* Raigne, (not to speake of more) you doe manifest wrong, who studied to provide, and appoint what gesture they could iudge the fittest in their times, as became so wise governours, having their eye rather vpon the state of their Citizens, and domesticks, then beyond Seas either vpon *Rome* or *Gayus*; and howsoever, the conformity now of singular persons

is to the Church of England it selfe alone. Thirdly, you (w) say, *It is notoriously knowne, that this gesture of kneeling was borrowed from them, and was enioyned for their sakes in King Edwards time.* Answer. That it was not continued from them is evident by this that there was in the beginning of King Edwards Raigne a certaine space graunted of liberty; and truly herein was the providence of God declared, that the kneeling of former daies was not continued but intermitted for a time; and other borrowing of kneeling to God in this holy Sacrament could be none, for they had none such to lend vs. Again where you say, that kneeling was brought into this Church for their sakes, it is true no otherwise but according to the Apostles practise, who became all things to allmen, (Iewes, Pagan Idolatours, and the weakes) that he might, (if it were possible) perswade and saue them, but by no meanes for any honourable respect to their Bread-worship, against which some of the first enjoyners of kneeling contested in the flames of devouring fire. Also to this objection I haue answered more largely elsewhere.

Fourthly, you say, *Kneeling is a note of Antichrist.* Answer. As washing was a note of the Iewish Church to distinguish it from Christ and his Apostles. It were wonderfull strange if the true Church could be distinguished from the false by bodily gestures, which are common vnto both. Verily if our kneeling to God be a note of the Church of Rome, I will begin a new Catechisme. Indeed kneeling to the bread-made-god is a note of a Papist, and the bread-made-god is a note of Antichrist, and kneeling to God alone in his owne ordinance is a note of a true worshipper, but kneeling simply is a note of neither one nor other. Hither may be referred that you say, that (1) *the kneeling of Papists and Lutherans manifeste their faith.* Answer. As if every speciall gesture in diuine worship did not as much; and your mentioning of the *Lutherans* spoiles all, you may

Manuscr. disp.
105. Survey p.
73.80.

Disp pag. 112.

adde the Church of England vnto them; for all these witness divers faiths by kneeling at Sacrament. That is to say, there are divers faiths publickly knowne and believed, and then each sort of people resorte, and apply kneeling accordingly.

¶ Disp. pag.
104-107.

Fifthly, you (x) say, *Kneeling hath an unmooueable abuse sticking to it, wherof it cannot be purged: as, first, It can never be purged from being a will-worship, being so lately brought into Gods service by Antichrist, without all warrant of the word.* Answer. All this is begged, and I haue refused abundantly in this Treatise. Secondly, *It can never be purged from being a gesture devised by Antichrist; all preaching to the contrary will never proue it to haue any other author.* Answer. This is but your confidence; for all your disputing hath not yet proued the gesture to haue no other authour, then Antichrist. Then if Antichrist first vsed the gesture of kneeling to his Sacrament, before the orthodox Church vsed it at the Lords table, all your disputing cannot proue, that he is the authour of kneeling to God in his owne ordinance therefore: feed vs not with the wind of your words, but giue vs reasons and proofes that are convincing, or else be intreated to hold your peace. Thirdly, *It can never be purged from being an idolatrous gesture in that action; among the members of Antichrist, therefore we must not vsa it, for we are forbidden to walke in the ordinances of Idolaters, and so doe so to the Lord as they doe to their Idols.* Answer. Idolaters bow downe to their Idols, must not we therefore bow downe to the Lord? See you not that gestures are not, cannot be forbidden, which are common to Idolaters and true worshippers. Wherefore it appears not that there is any such immooueable abuse sticking vnto the gesture as the Disputer imagineth; may he (a) confesseth, that if the originall were good, that is, if it had the warrant of the word at first it may be purged by reducing it to his originall. Sixtly, you (b) say, that *kneeling is defended by Popish arguments.* Answer. Some of the

a Disp pag. 101
b Dialogue between
an old Protestant,
& a new
formalist, pag.
17, 18, 19, 20.
Disput. 100.

the arguments which you make your new formalist to use are none of your arguments, and indeed the rest of them are not full arguments at all, but considerations that are on our side pertinent to the controversie; but if there be any thing, which we observe out of Gods word, taken vp by the Papists, what great fault can you finde with vs? Know you not that Papists have done the truth that wrong in some degree in all their damnable heresies? But the truth is, if the Papists say any thing to prooue that sitting or standing are not necessary, so it is, assure your selfe, that which they say to prooue adoration of the Breáden God lawfull, we make none of our arguments. Seventhly, you (c) say, *That kneeling is an evident signe of Bread-worship in the iudgement of the very Papists: for their conceit of Transubstantiation by their practise of kneeling.* Answer. Doe they speake of kneeling to the Sacrament, or to God in heaven? If they speake of kneeling to God, and from thence doe prooue Transubstantiation, they were quite besides themselves; but if they speake (as they did) of kneeling to the Sacrament, they might say so more tolerably, though they concluded not effectually; for they might as well prooue their images to be transubstantiated, but what is that to vs, who doe abhorre kneeling vnto the Sacramentall elements: you see their reasoning touches vs not, their authority doth touch vs as little. You adde that *Bellarmino* sayes, he marvelles not that the *Calvinists* adore not the Sacrament, because they beleeue not that Christ is really present. Answer. And doth not *Bellarmino* speake for vs in these words, as well as for any other, whom he calls Sacramentaries, and *Calvinists*, who adore the Sacrament no more then they doe? Alas what feeble conceits be these of yours: to condemne vs withall? But you must marke here that if *Bellarmino* and his followers did reason contrary to vs in this thing, then it followeth that Popish arguments, which you objected before are not our supporters, neither serue our

Abridg p. 316

turne for deince of our kneeling. Thus I have gathered together such scattered objections, as I finde in your bookes, and are hither to be referred, if they be of use any where, and haue likewise given reasonable answer vnto them. Now therefore the second part of your Assumption is vterly false, if it be taken according to the necessary sence of your Proposition whereon it dependeth; for the Papists haue not abused kneeling at the Lords Supper: againe, they haue not abused our kneeling: and lastly, kneeling to God Almighty is no honour to their water-idolatry, but rather a disgrace and condemnation thereof, as that which is contrary.

Whereas you amplifie this second part of your Assumption by telling vs, (a) *That there is no action in all Antichrists seruiet, so idolatrous as their kneeling at Sacrament: But (e) this of all Popish rites is most idolatrous, and (f) no action in Popery can be termed so properly Popish and Antichristian as this, and (g) what [in (h) it selfe] it was and is the principall part of Popish idolatry in regard of Transubstantiation. And moreover, (i) That it is daily used by them [in that idolatrous manner].* To what purpose serues it I pray? For if our gesture at the Lords table was never abused by the Papists at all, haue no spirituall acquaintance, or kinred with their kneeling at all, serues not to honour their damnable idol at all, what is the matter how frequent, and how vile is their idolatry? First you must give your accusation a ground-wocke, before you must let it out with amplification. That is the worke of Logick, and this of Rhetorick, except you would haue Rhetorick without reason.

a Abridg. p. 31.
e Surrey p. 183.
f Abridg p. 31.
g Surrey p. 177.
h This cause makes your assertion false, also implies contradiction (in it selfe) say you, (in respect of Transubstantiation) such a speech haue the Sorcerers, Perb. All pag. 55. who affirme, that it is vnlawfull to conforme with the Papists in the act of kneeling, wherein the life and soule of their idolatry standeth. Then it followeth that soasmuch as we conforme not with them further then in the bare act, abhorring their idolatry, that wheresoever kneeling is, there is the life and soule of Popish idolatry: Zeale makes you speake sometimes great mysticks,

Of the third branch of your Assumption, whether kneeling at Sacrament be now of necessary vse in the Church?

TO this last point you speake not any thing, but onely affirme, that among other ceremonies, kneeling at Sacrament might well be spared, *Sell. 25.*
bridg. 27. But what a negligent and perfunctory proving is this? Thinke you that you haue said enough to settle a mans conscience? Verily you doe wrong vnto the people of God to abuse them with such weake and slender stiffe, that cannot possibly abide triall, without discovering it selfe. I will giue you three things to consider. First, that what you say against kneeling at Sacrament may as well be said against standing or sitting, which may be also spared in the Church of God. It were ridiculous here to say that sitting or standing are lawfull by Gods word, and so is not kneeling; for besides that it is a begged fallshood, it is an vtter relinquishing of the present purpose, which onely concerneth the necessary vse of gestures, and behold you cannot deny, but standing may be spared, sitting may be spared, and for company in that sense I will not deny but kneeling may be spared also.

Secondly, kneeling at Sacrament is necessary as much as our Churches, Bells, Ropes, Ringing, Fontes, Seates, Pulpits, Tables, Table-cloths, Chalices, &c. which you doe (&) allow notwithstanding they haue beene defiled vnto idolatry, yet these are not absolutely necessary: for if such or such Churches were beaten downe, as haue beene abused to idolatry, (as the Christians here in England at their conversion serued the heathenish Temples. Mr. Fox *Martyrol. pag. 96.*) and others built in their stead, the Church I warrant you would not want

want the same, but you allow these things, because partly they be absolutely necessary in their kinde, and partly the particular things themselves be respectively necessary, namely, orderly, comely, and commodious to Gods worship. Thus kneeling is necessary inasmuch as gesture is necessary in its kinde: yea even kneeling is a gesture that is orderly, comely, & commodious in the Lords Supper, (which I haue made plaine in this Treatise already where your contrary reasoning gaue me occasion.) Thirdly, as kneeling in respect of its nature hath a necessary vse in the Sacrament, so it is necessary to singular persons in this Church by the commandement of superiours. Is it necessary to preserue the liberties of your Ministeries? Then kneeling at Sacrament is necessary, for resistance whereof the said liberty is restrained vnto you. Againe is it necessary to receiue the Sacrament, and feed vpon the body and blood of our Lord Iesus? then kneeling is necessary, without which that Communion with the Church is denied vnto you. You grant meates sacrificed vnto idols might be eaten, because they serued for the private vse of mans life, (*Demonstr. pag. 20.*) And shall not the food of our soules be broken, (in the ministry of the word) and received, (in the Lords Supper) when the same hath neuer beene sacrificed to idols, but onely the naturall gesture, (which serues for private vse of mans life, and publick vse of Gods worship both) hath beene (as it were) sacrificed to idols, and yet not the selfe same numerically gesture (as the Idols things were the selfe same) neither. So that if kneeling may be spared in other respects, yet forasmuch as Popish pollution is but accidentall vnto it, and that it is no sinne formally, as blasphemy, witchcraft, lying, &c. behold as the case stands (brethren) it cannot be spared, because the word and Sacrament cannot be spared. I adde that the peace of the Church cannot be spared, and your resistance is against the peace. Your contentions may be spared, your idle arguments

arguments against kneeling may be spared, but the peace of the Church is necessary and cannot be spared, but with the griefe of all good hearts, yea and the griefe of Gods owne Spirit, who is the author and worker of peace in all the Churches of the Saints. The Lord make you willing to admit into your mindes the consideration of these things, and verily I doe not doubt, but the wise and humble sort of you will so doe, and receive some fruit not to be despised, as for the rest who have oft in their (s) mouthes, *A Popish Relique, an idolatrous Relique*, and such like grievous invectives, I thinke they had more need to looke at, and cry out against the reliques of old *Adam* within themselves, which are *Pride* and *Ignorance*. And thus I have answered all the parts of your Assumption. In all which together I would request the Christian Reader specially to apply and consider all gestures which are used both in all parts of divine worship, and in the Sacrament of the Lords Supper. Standing, sitting, and kneeling in prayer, &c. and standing, sitting, and kneeling in the Communion, for as it is true, that they be Gods ordinances, and of necessary use in the Church: so they have polluted of old, and are polluted at this day, all and every one of them vnto vile idolatry of the Popists. Thus by Gods gracious goodnesse I have answered your argument against kneeling at Sacrament taken from pollution of the Popists, and so have answered all your arguments tending to prooue that kneeling, which is at this day used at Sacrament is impiety.

I Some of them have reproached me, that I have pleaded for *Baal*: I hope this answer will be my defence, nay I have pleaded against *Baal*, onely I have resigned vnto God his gesture of worship, which hee authorizeth, although defiled by *Baal*, as *Golden* did wood, and offering.

An Appendice to the former Answer.

Give me leaue to alter the subject of your Assumption, and in stead of kneeling at Sacrament, insert tithes impropriate in this manner.

But Tithes impropriate are devised by man, are notorious

only knowne to haue bene of old, and still to be abused
to idolatry by the Papists, and are now of no necessary
vse in the Church.

Is this a true Assumption or is it not? If it be true,
that Tythes be mans devise now in the time of the Gos-
pell, are notoriously knowne to haue bene of old, and
still to be abused to idolatry of the Papists, and are of no
necessary vse in the Church, (which last your action a-
voweth in allowing, possessing, and vsing impropriati-
ons) then let them be ashamed, which can be content
to hold Church-livings in their private clutches, and yet
forsooth cannot finde in their hearts to kneele at Sacra-
ment. But if the Assumption be false, (as it is setting a-
side your owne opinion and practise, and manner of
reasoning) namely tythes are not devised by man, our
tythes haue not bene idolatrously abused by the Pa-
pists, and they are also of necessary vse in the Church at
this time; then let them be more ashamed to deprive
the Church of her due, and yet make scruple of kneel-
ing at Sacrament. This is an act of Pharisaicall hypo-
cricie, streining at a gnat, and swallowing a Camell. A-
las, (good brethren, and sisters) which of you is afraid
either of polluting your hands with idolatrous tythes,
crying, away from me, get you hence, or of detaining
the lawfull and needfull tythes from the Churches of
Christ, whose they are, and which doe suffer grievous
shings in the want of them. The Lord amend you.

*Objections against kneeling drawne from the
breach of the bond of charity, answered.*

CHAP. 3.

AT length by Gods gracious help, I am come to answer your reasons against kneeling at Sacrament, taken from the breach of the bond of charity. And the same I finde to be two; one, that kneeling causeth evil in others, and is an offence to their soules: the other, that it iudgeth others for doing evil, that haue practised other gestures. I will begin with the former in the first place, and in both I could haue wished, that our brethren had had some more charity themselves, when they complained of our want, and then I doubt not but these reasons would haue bene smothered in the birth of them.

Of Scandall.

First, then we may not doe (you say) indifferent things, *when we cannot doe them without scandall.* To this purpose (as) you cite, *Rom. 14. 3, 10, 13, 14, 15, 16, 20, 21. chap. 15. 1, 3. 1 Cor. 8. 7, 9, 10, 11, 12, 13. chap. 10. 33, 38, 32. Matth. 18. 10. Eccl. 13. 22. (u) chap. 16. 34.* And you assume, *That kneeling at Sacrament cannot be used without scandall.* Answer. That I may cleere these Scriptures according to the just, and necessary meaning of them, I must distinguish. Scandall is either active or passive, that which is given, or that which is taken; all scandall is not condemned in him, that useth indifferent things, but that onely, wherein he becomes a willing offender, by the evidence of manifest circumstances; and I will give you this matter in foure particular considerations.

First, all the Scriptures which you quote condemning the scandalizing of others in things indifferent, speake onely of scandalizing them which are weak, in *Rom. 14.* This appeareth by verse 1. *Him that is weak in faith receive you: and by chap. 15. 1. We then that are strong*

manuscr. ch. 1. larg. s. Abridg. p. 45. Demand pag. 13, 18. a Abridg. p. 18.

strong ought to bear the infirmities of the weak. In 1 Cor. 8. it is expresse in this manner. *Their consciences being weak is docted,* verse 7. *Take heed your liberty become not a stumbling block to them that are weak:* verse 9. *If any man see thee which hath knowledge sit at meate in the Idols Temple, shall not the conscience of him which is weak be emboldened to eat?* verse 10. *And through thy knowledge shall the weak brother perish:* verse 11. *But when ye sit so against the brethren, and wound their weak consciences, ye sit against Christ:* verse 12. In 1 Cor. 10. 23, 28, 29. the same matter is handled, of not offending another mans conscience, which is weak, by eating meate offered in sacrifice vnto Idols. In *Acts* 15. our Saviour speaks onely, and purposely of his little ones (As for *Ezek.* 13. 22. and chap. 16. 34. you quite outrunne your matter, when you made them your proofes, which complaine of wicked men onely for offending others by their lying divinations, and detestable whoredomes: we are now vpon indifferent, and not wicked things, if you doe remember) wall the Scripture condemnes scandall of the weak, but who are they? They are such as are weak in knowledge and certainty of the truth; for if they be full of knowledge, and stablished in religion, they are not weak ones, as your quotations doe meane. For in the want of settled knowledge, it comes to passe, that they be so easily apt to take offence at lawfull actions, and change their opinions and resolutions so suddenly; and this is an evident case. And this their weakness further implyeth two things. First, willingness to be instructed in the good way. They which are so flexible, that the beholding of an example can make an impression, and change vpon them, will much more be contented to harken to sound reasons, and be overruled by them. But such as are wilfull and perverse, either in ill opinion or practise, with an avowed confidence against all the world, are by no means to be taken in the phraze of Scripture for the weak, or little ones

ones of Christ. Secondly, want of meanes of through-
instruction in the good way; for so when any people
haue bene thoroughly taught the truth by preaching,
conference, or otherwise, they are not to be esteemed
for weake, whom we should feare to offend by examples;
nay rather we be bound to confesse against their error
by practise before their eyes, which by plentifull rea-
son we haue refuted to their hearing. But the Replier
(9) sayes, *That Paul after sufficient information of the do- Repl. gen ch. 1.
ctrine of Christian liberty, yet abstained, and so counsell'd a- 877:
thers for feare of scandal.* Rom. 14. 1 Cor. 9. Answer. It
is false that Paul had thoroughly informed those parti-
cular weake ones for whose sake he did, and counsell'd
others to abstaine, or any body else for him. As for his
Epistles, he wrote them for the Churches direction,
when they had to doe with such weake ones, not that
these (newly converted to the faith) could receiue all the
doctrines of them at once. For their sakes therefore,
concomitance was to be vsed for the present time, but not
so for men of auncient profession, for whose instrukti-
on, or leaving inexcusable, the common teaching of
the Church should suffice; for so Paul himselfe, and o-
ther Apostles and Christians, feared not to (p) offend
the Iewes about Circumcision, and other Iewish Ce-
remonyes, when they had publickly declared, and shew-
ed out of the word of God the doctrine of their remo-
uall by Christs death. And truly if meanes of informa-
tion suffice not to take scandall away in respect of such,
there is a licence given to private persons vpon pre-
sence of taking offence to keepe off for euer all Ecclesi-
asticall orders, without which yet no Church can be e-
stablished vpon earth.

But sayes the (q) Replier, *None can sit a certaine time, q ibidem,
wherein others can be sufficiently taught.* Answer. Will some
may judge this by the consideration of the goodness of
meanes, and willingness to receiue the truth without
prejudice, and how can it else be in publicke proceed-
ings?

ings? How else will you judge of, and deal with men in your *Presbyteries* in question for error; I pray you be not wilfull Mr. Replyer, the Truth doth not rest upon your shoulders. But our brethren say further, *That we must not offend them; which are strong, as well as not the weak.* I answer, that such as are strong, will not be offended at the use of indifferent things, and therefore that exception might have bin spared in this controversy. It is mens weaknes and want of strength, that they take offence at that, which is lawfully done of others. But you also adde, *we must not scandalize the weak in things indifferent, whether prophane; or superstitious.* And There is not any word of God, requiring vs to avoyde the offence of such men in such things. For since wee must not care to offend them in the substantialls of divine worship, shall wee be tyed to their mindes for the manner of administration, and outward ordering? would you haue this to be the Churches rule, for appointing the circumstances of Gods worship? Ney, is there not evident word of God to the contrary, which the *Abridgement* also declarerh in this (e) manner. *The Apostles did never seek to winne the Gentiles by using Ceremonies, which should content them, neither would they use the Ceremonies of Moses to please the Jewes, when they had shewed themselves to be absolute.* Yea our Saviour hath taught vs in this case by his owne example (very many times) to make light account of alienating the minds of such persons. And thus much in the first place, for explication of the Scripture, for avoyding of scandall in things indifferent, taken from the the persons offended, and and others explication I shall further adde in the particulars following.

Secondly, all Scriptures which you quote, condemne onely the scandall of the weak, which is made at that time, when we know they will be scandalized, in *Rom. 14. and 1 Cor. 10.* We are forbidden *so despise our weak brethren;* where our Saviour and the Apostles shew, that

we must know the weak to be such, yea and plainly see, how they will stumble, or else we cannot be said to set at naught, or despise them: And in 1 Cor. 8. the Apostle speakes in like manner; but in 1 Cor. 10. hee declareth this point more expressely, saying, *Whatsoever is set before you eat, asking no question for consciences sake, but if any man say unto you, this is offered in sacrifice unto Idols, eat not for his sake that shewed it:* vers. 27, 28. where the knowledge of scandall is said to arise out of the information and admonition of the weak themselves. But what doe I stand vpon this: the Authour of the *Manner* scrips delivereth the Proposition in these termes: *We are forbidden to doe an indifferent thing, when we know we cannot doe it without scandall.* And the *Abridgement* in like manner. *No such Ecclesiasticall orders should be ordained or used as are knowne to cause offence, and hinderance to edification.* Indeed if this caution were not necessary, no man could vse his liberty before others at all, when (some or other) might take offence, though himselfe knew not so much.

Thirdly, all the Scriptures which you quote condemn onely that offence of another in things indifferent, which is made by him, who is at liberty, and not bound. They speake not of the case (of our Church) of vsing, or refusing those things, as men are tyed by the commandement of authority, but as they are free in themselves to doe what they will. This you cannot but see. We must not please our selues saith the Apostle, but our neighbours for their edification. *Rom. 15. 1, 2.* But what is this I pray to those things which are done, not for pleasing of our selues, but to obey the Magistrate by Gods owne appointment? I will giue you two equall considerations, to make this more evident: first, except authority ought to be obeyed in things indifferent notwithstanding that some take offence thereat sometimes, cannot possibly stand. There is no action publickly done, but some among many will be sure to mistake,

and stumble at it. Must not a servant or child doe a businessse (though otherwise indifferent) at the commandement of Master or Father, if others will be offended thereby? Shall a souldier for the offence of his fellowes lawfully presume to breake the commandement of his Generall in a thing indifferent? Shall the lawes of Cities, and Corporations, of Mannours, and Townes, of Statutes, and Kingdomes passe vpon the condition of mens not taking offence at them? Then not onely every man that will pretend scruple may deny obedience, but also all others must decline obedience for satisfaction of the disobedient. And it is to be observed, that a thousand commandements of Common-wealths, families, and other societies, doe stand vpon things indifferent; indifferent I say for the singular accommodation of them, though necessary in their *genus*, and *species*. Verily, in the Church, the mischief is greater, then in all other societies. Is it possible to establish a Church without some constitutions, & orders of things indifferent? Is it probable, among infinite millions of that people, of divers humors, & dispositions, none should be offended at such constitutions, & orders? Shall an wholesome Ecclesiastical law be alwayes revoked vpon information, & complaint that some be scandalized? Then belike for times, places, gestures, &c. of Gods publick worship, every man must be left at his owne liberty, and this will bring the Church to a speedy confusio without remedy.

Secondly, obedience to the Magistrate in a thing indifferent is a greater duty, then pleasing of a private person in such a thing. The case is equall in this, that the comparison stands in that which is indifferent, and as in such a thing God commands me not to offend my brother: so in such he commands me not to disobey the Magistrate; but how must not you needs grant, in many respects, that obedience to the Magistrate farre exceeds the satisfaction of some scrupulous persons? First, if you compare the person of the Magistrate with private

-ware person, you know the Magistrate farre excelleth.
 Secondly, you know the content of some private per-
 sons cannot equall or answer vnto a law of generall
 (1) edification, or fitnesse. Thirdly, whereas the Magi-
 strate commands before the scandall ariseth, equity re-
 quires, that a lawfull commandement be not disannulled
 for that, by which it could not be prevented, the same
 positive reason of it remaining. Fitter it seemes to be,
 that the scandall, which was vncertaine, and comes, and
 goes like tempests in navigation, should be appeased ra-
 ther then the commandement should bee abolished.
 Fourthly, the Magistrates commandement is iust with-
 out the exception of the weake, the weakes exception
 is vniust whether with or without the Magistrates com-
 mandement; now I am a subject enquiring what I must
 doe? I consider, that the commandement is iust and
 lawfull in its owne nature, and what? Shall I then re-
 fuse obedience to that which is lawfull, for surmises (of
 certaine men) which are vnrighteous, and vnlawfull?
 Shall the beauty (which is a thing indifferent) of an ho-
 nest woman be defaced, and not rather the euill eye
 plucked out that is scandalized at the beholding of it?
 Fifthly, the weake who are offended at a thing indiffe-
 rent commanded by the Magistrates authority are there-
 in bound to obey (the Magistrate also themselves. What
 thinke you now? Must not I obey that which is com-
 manded, (I meane actiuelly) because another thinks he
 may not, who should. Shall I be bound rather to doe,
 as he doth, (who ought not to doe so) then to doe that,
 which both of vs, ought to doe for conscience toge-
 ther? What conscience is there in this? Sure if taking
 offence set a man at liberty, and acquitted him from the
 sinne of disobedience, (as *1010*) then it were more likely
 a great deale, but now that that the weake himselfe of-
 fendeth against God, by being offended against a law-
 full command of the Magistrate, there is small reason,
 that I should make my selfe a voluntary partaker. Six-

The Replier
 sayes, Repl. gen.
 chap. 5 pag. 76.
*Superiours haue
 no power given
 them for distur-
 bance, but for e-
 dification.* True
 Sir, and that is
 the purpose of
 all lawfull com-
 mandements,
 which we speak
 of therefore,
 how idle are
 you to take it,
 as if we would
 or need affirme
 that their end
 is or may be to
 command scan-
 dalls,

ly, and lastly, the effect of scandall of private persons in a thing indifferent is nothing so great, as the effect of disobedience to the law, and Magistrate, as experience of all times declareth. And all these considerations doe plainly shew that obedience to the Magistrate in a thing indifferent is a greater duty, then the contenting of a private person; especially, if it be added, that a Christian Magistrate vnderstanding himselfe, doth not onely impose things to be done, but provide that the lawfulness thereof be shewed, that so convenient means of instruction being had, no scandall may rise at all, (I say not from the people, whose obedience giues none howsoever, but) euen from himselfe, but what is taken, and not given.

Mr. Brad. at
arg. 11.

But you obiekt, first, (1) *That the greatest good cannot counteruaile the least euill.* Answer. You doe mistake your selues in comparing, why doe you set sinne against duty, and not rather sinne, against sinne, duty, against duty. I may as well request, that because (as you say) the greatest good cannot counteruaile the least euill, therefore I must not disobey the Magistrates command in the least measure, for pleasing my neighbour in the greatest. You ought to compare the euill of scandall, with the euill of disobedience, and then you would doe well. Besides your assertion is vriterly false; for I pray, must not I professe the truth, and performe the severall duties thereunto belonging, because I am sure, (by Scripture, by mans nature, by experience, by presumptions, and signes already manifested) that some will hate, some will deride, some otherwise persecute me therefore? Every man must doe the duty of his place, though (as Mr. Br. contradicting himselfe affirmeth) the world goe to wreck for it. Secondly, you say, (2) *You condemne not the Magistrates authority, but meekely submit your selues to his mercy, that you might performe an office of love to your brothers soules.* Answer. This is as much as if the child should say, he condemnes not the lawfull
commande;

ibid.

commandement of his father, but submits himselfe to his mercy; for the loue of his brothers or sisters soule, who would be offended at him, if he did perform it. It is strange also, you could not see, that we may say as much by interchanging the persons. For, for conscience of obeying the Magistrate, (according to Gods commandement) I contemne not the weake brother, (God forbid) but pray for him, instruct him, exhort him, and what else I can doe to keepe him from stumbling at my lawfull obedience. Oh, but sayes the Replier, (Repl. gen. ch. 5. pag. 76) *Aday superiours appoint, how sarre I shall shew my charity towards my brothers soule?* Ans. They may not make a commandement to reſtraine neceſſary charity, yet in things indifferent, they may appoint charity to giue place to piety; or in that which tends to common edification, they may command, though scandalls arise, and we are bound rather to be obedient, then charitable, as I shewed before: what need we say more to this profound man, whose best prooffe is a silly asking, for when we Locke for prooffe, we finde none. Thirdly, you say, (w) *A thing is not indifferent, but euill, when it causeth scandall. The Apostle sayes it is faine, it is euill to eate with offence, and can any humane authority warrant a man to doe that which is euill? Is it not at all times, and in all places, better to obey God then man?* Answer. Here you present vs with a service of great learning, and skill, by this last passage you would make vs believe, that by pleasing our neighbour we obey God, but not by obeying the lawfull command of the Magistrate. To the obiection it selfe I retort in this manner: a thing is not indifferent: but a necessary duty, (according to the relation wee stand in) when it is imposed by the commandement of a lawfull Magistrate. The Apostle sayes, it is sin, it is euill not to be subject vnto such a one, who is sent of God: and can any private persons warrant a man to doe that which is euill? Alas brethren! who cannot see, that sees but with halfe an eye, that when an

w Ibid. also
Manuscr. ch. 3
arg. 2.

an indifferent thing is scandalous, (that otherwise is lawfull) that is, is scandalous, not *ex natura sua*, but only by accident, it cannot be thereby made unlawfull, when there is a superiour reason, The practise of the Apostles, and other Saints of God in Scripture doe every where make this good, neither will any reasonable man deny this, except, such a one, whose eye of reason, affection and partiality haue put out. In this objection therefore you doe abuse vs by the outward barke or pill of words, and names without substance. Fourthly, you (x) say, *The Apostle giues this reason against the use of a thing indifferent in the case of offence, that thereby, wee shall destroy our brothers soule, and cause him to perish, shall wee then doe that at the command of an earthly power, which shall procure the damnation of our brothers soule? Nay rather w^e shal suffer our liues to bee taken from vs.* Answer. What meane you by destroying our brothers soule? What? Actually to plunge it into hell fire? Then it would follow, that a brothers soule may be indeed destroyed; yea that a thing indifferent can set the same into the state of damnation. Nay but also he destroyeth his brothers soule, that makes him to commit any manner of sinne, tending (as every sinner tendeth in its nature) vnto destruction. For, is it to be thought that all offences which the Apostle condemneth were effectually damning I pray? Nay there is no doubt, but if a weake Christian were made to stumble but an houre, were induced to thinke but an vngodly thought, were provoked but to surmise, and suspect an euill turmising, though it sodainly vanished againe: such a scandall is also meant by the Apostle to destroy his soule and cause it to perish: for so it is evident that he speakes of every scandall, whereby a brother stumbleth, or is offended, or is made weake, (*Rom. 14. 21.*) whether it be more, or lesse, continue a longer or shorter space of time. This objection therefore is answered in the answer which is made to the former, But the Replyer is not contented with

*in Manuscrip.
and Mr. Br. 25
before,*

with reason. *A Scandall* (saith he, p.gen.ch.5.pag.67.) *in the nature of it, is spirituall murder*; now suppose a superior should command a thing in it selfe indifferent, whereupon murder were like to follow, as to runne on horse, or a cart, when and where little children were playing, (though unwitting to him) would any mans conscience scorne him to doe it. Answer. I thinke not, except his conscience were scared with an hot iron, and his heart harder then the nether millstone, but what meanes this man to make the case equall betwixt wilfull murder, and scandall taken of a thing indifferent? He should put case of a man, not a child, out of misconstruction of something indifferent done at the Magistrates commandement, hurting himselfe, not hurt by another, as he impertinently propoundeth. His vnderstanding was sure a sleep, when he penned this comparison: for scandall taken vnjustly is a murdering of ones selfe, another is not to be blamed therefore, who doth but the duty of his calling, and place. Indeed scandall given may be called murder of anothers soule, as when a man runnes an other through, with a rapier, or rides his horse over little children to kill them. Again, you goe about to darken the truth with your termes, for albeit scandall may be referred to the sixth commandement, and so is murder, yet there is great difference in killing a man out, and offending the minde but in some certaine degree. If a man be but provoked to sinfull anger, there is murder committed against his soule, will you say then that the Magistrates commandement must not be obeyed in things indifferent, if any man be but angry? (now all such anger would be sinfull, because the things themselves might be lawfully done) yet you cannot deny but by opposing the gesture of kneeling at Sacrament your selues provoke many vnto anger: (now you will say, that such anger is without cause, that is, vnjust anger) then behold you are also murderers of their soules, for angring another is spirituall murder, and that

also is yet worse in you, because therein you doe oppose also the commendement of the Magistrate in a word, was ever indifferent thing appointed in publick, thinke you, but (according to your speaking) some were murdered thereby? Therefore, if you meant simply, you did simply to put no difference betwixt the needlesse, and incurable destruction of the person, and such infirmities, which are unavoidable, and remediable. This my answer therefore would perhaps be yours, if the Magistrate commanded sitting at Sacrament, for would not many be scandalized, and provoked to sinne thereby? Who can doubt of that? But first you would say, they stumbled against a lawfull courte, and hurt themselves perhaps against admonition, and information too. Secondly, no order can be appointed but such murders will follow through the corruption of mens hearts. Thirdly, those wounds and hurts are curable by the balme of Gods word, which must accordingly be applied. I adde that the offence of some in our case is set against a generall benefit, and better it is, that one, or some be in danger, then a mitchiefe brought into the whole Church, nay *ut pereat unus, quam unus*. Finally, it is too childish, that you are crying out so much of [*Damnation*] and [*Murder*] of anothers soule, as if the words [*Damnation*] and [*Murder*] without the true interpretation thereof would beat all downe before them. But I beseech you heare, and marke the Apostles owne counterpoise, *Rom. 13.2*. They which resist the higher powers, shall receive to themselves damnation, and in all the Scriptures, which you quote, as I said, the Apostle speakes against those scandalls onely, which arise from the vse of indifferent things, when they are in our owne liberty, and not commanded by the authority of the Magistrate. And so much of this point.

Fourthly, all the Scriptures which you quote concerning Scandall, must needes especially condemne that which is (y) greatest. *Peter* and his companions comming

comming to *Antioch* were in danger of a double scandall, either of the Jewes by eating with the Gentiles, (which was the lesse) or of the Gentiles, in refusing their company as if they had not beene brethren (which was far e the greater) now *Paul* blamed *Peter* very much, that for avoiding of the lesser scandall, he and his companions fell into the greater, *Gal. 2. 12.* and I thinke all men are of this mind, that when because of things indifferent, divers scandalls doe offer themselves, the greatest is to be eschewed notwithstanding others doe happen, and not the lesse without respect of the greatest, except it were good divinity, that men might streine at a little Gnat, and swallow downe a great Camell. I hope therefore I shall need to inlarge no further in this point.

Of the Assumption, that kneeling at Sacrament is scandalous.

BUt let vs passe to the Assumption of this Argument taken from scandall, and that I may help you out in making the best of your cause, hither may be referred two considerations, you giue vs in your booke, which properly doe serue for grounds of shewing, that kneeling at Sacrament is a scandalous gesture. Those two grounds we will first consider, and then descend to that which you say for shewing the truth of your Assumption by the exemplification of daily experience.

Whether kneeling at Sacrament bee an appearance of Idolatry, such as for which the Lord therefore condemneth the use of it.

First, then (2.) you affirme, *That kneeling at Sacrament*

¶ Abridg. 62.
Disp. pag. 108.
Manuicr. ch. 1,
ment arg. 5.

ment is an appearance of idolatry. For the outward all of kneeling (so farre as the eye of man can iudge) is the same with that of the Papists worshipping the bread, now the Apostle requires vs to abstaine from all appearance of euill. 1 Thel. 5. 22. Answ. I cannot but wonder, that some of you especially should expound and apply the words of the Apostle, as if the same were to be extended to all appearances of euill whatsoever. Had not *Jacobs* laying of rods before the stronger cattell, *Gen.* 30 a manifest appearance of injustice, and fraudulent dealing? Had not the Altar of testimony, *Ioshu.* 22. a manifest appearance of rebellion against the Lord, in regard of his Altar, and worship? Had not *Isa.* friendly invitation of *Sisera*, *Judg.* 4. 18. a manifest appearance of dissimulation, and guile? Had not *Ruths* comming in the night to the bed of *Boaz*, and willing him to spread his skirt over her, a manifest appearance of immodesty, and dishonesty? Had not *Hushas* abiding in the City with *Abshai*, 2 *Sam.* 15. 34. a manifest appearance of double dealing and treachery? Had not *Isaiahs* charge to his sonnes, *Ierem.* 35. 67. a manifest appearance not onely of cruelty to them, but of superstition in forbidding for ever vnto them that which God had sanctified and allowed. Had not falling downe on the face to mortall men (such as we read of in the holy Scripture) some appearance of idolatry, specially when it was vied vnto the Prophets of God, and also when ciuill worship was joynd with diuine, as when (a) the people worshipped the Lord and the King? Had not the Apostles observing the Sabbath, Circumcision, and ceremonies of the Iewes a plaine appearance of Iudaisme; and that those things were not abrogated by Christ? What shall I say? *Devils* leaping, and dancing before the Arke, 2 *Sam.* 6. 30. was an appearance of blasphemie and vaine glorie. *Aneridats* refusing to bow to *Hannas* was an appearance of pride. The Apostles plucking the eares of corne, *Mat.* 23. 1, 2. was an appearance of profaning the Sabbath day.

say. The impropriations, which some who will not kneele at Sacrament hold, cannot be lesse in your owne judgement, then a manifest appearance of sacriledge, & Church robbery, and a thousand things more might be added in like manner: and yet forsooth we must abstaine from all appearance of evill, without any manner of restraint or modification? VVhat manner of expounding is this? How doe you abuse the world, specially those, who are content to take all for current divinity, which comes from you?

VVherefore if I might deliver my opinion, I would say that the appearance of evill, which the Apostle binds vs to abstaine from is not in respect of others, but of *(b)* Mr. Calvin is of this minde, referring the words to matters of doctrine especially see him vpon this place. our owne selues we ought to abstaine from that, which appears to vs to be evill. For when the Apostle had said, *Procur all things*; some man might aske, and when we haue proved, what must we then doe? Behold therefore he directeth what must be done both for good things, and for evill: *Hold fast, that which is good, abstaine from all appearance of evill.* This interpretation seems very cleere and evident of this place, especially, when an vtter abstaining from that which appears to vs to be evill, hath easie confirmation in other parts of the word: let every man be fully persuaded in his owne minde: for *whatsoever is not of faith is sinne*; Rom. 14. 5. 23. But on the other hand, any vtter abstaining from that, which we know to be good when it appears to be evill to others, hath no footing in any place of the Bible especially, forasmuch as the Apostle here speakes not of indifferent things, at least nor more then of such, as are not indifferent, it would follow of your exposition, that we may not doe good duties at any time, if the same have (as they may and will haue oftentimes) an appearance of evill to some other. But set aside the meaning of this text, must we not abstaine from appearance of evill in some case? Truly I grant, when there is a communion in professed evill, say idolatry. As if the three noble

Jewes, Dan. 3. reserving their hearts to God, should have fallen downe before the Image of *Nabuchadnezzar*, or Protestants in Popish Countries, when they see the Bready God carried through the streets, and heare the sacring Bell ring before it, reserving their hearts to God, should fall downe, as others doe, or should so doe at Masse in Elevation-time: but behold, here is not appearance of evil only, but manifest evill in selfe, by houlding communion in the outward man with idolaters in the profession of their idolatry, against which they should beare witness. Again, I grant, when there is an unseasonable practise against the seemeliness or suitableness of publick places or busineses; as if in market places, or publick meetings, or civill occasions, a man should fall on his knees and pray: but also behold this outward worshipping is contrary to the wisdom of the word, which appoints every thing to be done in due season. But what is all this to kneeling at Sacrament? for neither is there idolatry protested in, (but exploded from) our Sacrament by Gods great mercy, neither is personall worship unseasonable to materiall worship, as otherwise I have plentifully shewed.

But if in other respects kneeling at Sacrament were an appearance of evil to some men, yet being lawfull in it selfe it is warranted unto vs by three respects overthrowing. First, the publick doctrine deemes the practise of godly Christians in this case, then which there cannot be a better clearing vnder the Sunne. But what say you to this? Forsooth, *Neither Papists, nor we, doe professe in what belife or respect this gesture is used in the act of reserving.* A poore evasion! were it not for our publick doctrine all our worship might bee as well an appearance of grosse idolatry: for men might suspect vs to worship the Sunne, and Moone, or *Idolaters*, or pictures in the windowes, or what they would, if the publick doctrine did not determine it.

And what is to be answered to this? *That the gesture is used in the act of reserving.*

shew as well as ours, you make theirs and ours equall in
 shew of idolatry, so either making the appearance of
 ours as bad as theirs, or the appearance of theirs no
 worse then ours, for the gesture of neither can speake, if
 that be all the rule of comparing. The truth is, you may
 well be ashamed of such a trifling exception in a serious
 matter. Verily if the publike doctrine take not away
 the shew of vsing our gestures as Idolaters doe vse them,
 then are all our gestures shewes of all manner of Idola-
 try Popish and Heathenish, for in gestures, there is no
 difference to be discerned betwixt vs and them. Second-
 ly, if a thing indifferent haue a shew of euill, it makes it
 not vnlawfull to him who hath a calling to doe it;
 Brethren, let every man wherein he is called, therein abide
 with God. 1 Cor. 7. 24. we are called to kneel at Sacrament
 being children, and servants of the Church and Magi-
 strate, we must obey: he that is called in the Lord be-
 ing a servant, is a freeman of the Lord Iesus, verse 22.
 Thirdly, we must not refuse any gesture, because it hath
 a shew of euill, except we can vse another without ha-
 ving such a shew: for in so doing, whiles we shall es-
 chew the rocks, we fall vpon the lands. Now I aske you
 in respect of whom is kneeling like to be a shew of ido-
 lary? You (e) say, we seeme to commit idolatry to the
 simple at least: and I say, to the same simple, your stan-
 ding, and sitting are like also to be a shew of profanenes;
 yea more your refusing to kneele is a shew of arrogancy,
 and pride; and in this Church of faction, and disobe-
 dience. Nay yet more, when you will lose your Mini-
 stries and the Communion it selfe rather then kneele,
 you make shew of vile hypocrisie, that will part with
 the greatest good things in the world, for avoiding of e-
 uill, such in misconstruction, and outward appearance to
 some people onely. And yet inconclusion I adde, that
 as farre as I can perceiue, kneeling at Sacrament hath
 not so much as appearance of idolatry, whatsoever you
 say to the contrary. For to passe, that simple people,
 (such

(such as you speake of) doe not lightly suspect vs to worship the bread as the Papists doe, whose manner they never saw or vnderstood, this is evidently improbable, that any should suspect vs to worship the bread and wine, when wee receiue them into our mouthes, and be eating, and drinking of them, for thereof is our controversie at this time. But here I cannot passe one vnkinde speech of the Abridgement.

Abridg. p. 66.

is (saith (d) it) a farre lesse sinne, and not so grosse an appearance of idolatry to binde vs to kneele before a Crucifixe, then to binde vs, as it is with vs, to kneele before the bread and wine. Answer, For the consideration of tying and binding I have satisfied in another place: to the comparison you make hither pertinent, I say it is incredible that kneeling before an Image, (that is you meane to it some way, for else we innocently kneele before the Images and Crucifixes in our glasse windowes) which is an expresse idolatry forbidden in the word, is a lesse appearance of idolatry, then kneeling before the bread and wine according to the Lords owne ordinance. I will not deny the worship of the Breaden God to be a worse idolatry, then the worshipping of a Crucifixe, but you mistake of your aime a mile, when you would make that which is an appearance of idolatry, which is therefore appearance because it is expressely such, a lesse appearance, then that which is appearance onely, and is not at all such. Besides if you said truly, yet you should haue considered, that the best action may haue sometimes an appearance of being worse then that which is bad. For it is plaine, that looke what sinne is adjudged and suspected of any excellent action, (as a great sinne may be adjudged, and suspected) the appearance of that sinne must needs be worse, (whiles you speake of nothing else but meere appearance) then the appearance of any reall sinne, which is not so great as it, though it be a great one. Therefore as my first answer is sufficient to shew this speech of yours to be false, if you compare
meere

meere appearance of idolatry with the appearance of reall idolatry: so this latter shewes it out of doubt to be most reproachfull, if you compare meere appearances, (I say meere ones) together. And so much to shew that kneeling at Sacrament is no appearance of idolatry, at least, that it is not such appearance, as in respect whereof it is not lawfull for vs to vse it in this Church.

Whether kneeling at Sacrament be an occasion of Idolatry, such as for which the word therefore condemneth the vse of it.

NEXT (e) you affirme, that kneeling at Sacrament is like to proue an occasion of idolatry, now we must beare of every occasion, or provocation vnto any sin, as to adultery: *Prov. 6. 27, 28. Rom. 13. 13.* wrong and vnrighteous dealing. *Exod. 23. 7.* And so to other sins, specially to the sinne of idolatry, to which we are naturally so prone, *1 Cor. 10. 14. Dent. 7. 25. Job. 31. 26.* The (f) second commandment forbidding all provocations vnto spirituall fornication, as the seventh doth vnto that which is carnall. Answer. Still as if you could not abide the cleere light of the Scripture you confound vs in generalities, without necessary distinguishing: doth not your owne conscience tell you, that any thing may become an occasion of euill by accident, *ex defectu nostris*? You should haue shewed therefore, what things the Spirit of God meanes to condemne the vse of, when they are occasions and provocations to euill, specially, when all these Scriptures might haue easily led you to haue put a difference. Be pleased therefore to take notice I pray you, that (setting aside *Dentr. 7. 25.* which I haue purposely answered in another place,) all the rest of your Scriptures condemne no occasions of euill, but which are euill themselves, if they were not occasions. Chambering, and wantonnesse, *Rom. 13. 13.* with the harlot, *Prov. 6. 27, 28.* is it selfe a kinde of adultery. Not keepi^{ng} farre from a false matter, *Exod.*

*Abridg. 62.
Manuscr. ch. 2.
arg 6.*

Abridg. p. 17.

23.7. is in some degree to become necessary. Not flying from idolatry, 1 Cor. 10. 14. is in some measure to yield vnto it. Looking vpon the Sunne, and Moone in their bright shining, yea with admiration, *Iob* 31. 26. is by no meanes vnlawfull, except it be with idolatrous intention or cogitation. Wherefore I distinguish in this manner, some things provoke vs vnto euill of their owne nature, as the magneticall stone drawes iron vnto it; some againe are onely abused by vs, which easily can abuse the best of all Gods creatures and ordinances, to make them occasions, and provocations to euill. The hope of heaven may be, & hath beene occasion of idolatry. The law may be occasion of all manner of concupiscence. The Gospell, and all comforts in Christ are occasion of stumbling to wicked men, occasion of their persecution and blasphemy; nay any indifferent thing, euen the times, and places, and all gestures, &c. of Gods publick worship (prescribe what you can) are like to proue occasions of euill to some, in some respect or other. The truth is, sinfull man can meddle with nothing in the world, but there is danger he should abuse it, whether it be a necessary duty, or a thing indifferent.

How now can kneeling to God at Sacrament be condemned, because it is likely to be occasion of some idolatry? Perhaps you will say, that actions of liberty and indifferency may and ought to be suspended for danger, though not necessary duties. But I must tell you, that if there be danger of idolatry by kneeling, it is none other, then what riseth out of the appearance; that, that gesture is idolatrous. Therefore my former answer concerning the appearance thereof may plentifully suffice: as, first, the doctrine of the Church is sound concerning the Sacrament, and therefore they which practise according to the said doctrine, like good children of the Church giue no occasion to any to fall into idolatry, and especially if the people be helped therein by the benefit of the word preached. But to this, you answer,
first,

First, that such (g) ceremonies must be appointed, which by their goodnes, and edification may help the preaching of the word, and not such as the word must daily haue need to correct. As if every ceremony, or gesture whatsoever it be, must not be corrected by the preaching of the word. For I pray, which way shall any gesture, say sitting or standing at Sacrament, be vsed aright without the instruction of the publick Ministry: you would make vs beleue that your ceremonies should be so good, and full of edification that the people need not to be directed or corrected at all for the right and comfortable vse of them; but such ceremonies were neuer knowne in *verum natura*. Secondly, you (h) say, many want the doctrine of the word, and how can they be instructed thereby? A: if the same case would not sit to sitting, and standing, for not preventing the danger of vncuerence, and prophane-
 y, you (i) say, there is that danger of kneeling that preaching cannot suffice to preserue from it, such is mans pronenes to superstition. (k) *The doctrine of the Romish church is cleere, that Images are not to be worshipped with that worship which is due to God, yet the people cannot be kept from committing Idolatri toward them, because they are allowed to shew such outward reverence vnto them, as kneeling downe.* (l) *Most death not norrisse so fast as poyson doth corrupt.* How many faultes are heere? what, is not the doctrine of the Romish Church cleere, for the peoples committing Idolatri with Images? are we allowed at Sacrament to kneele vnto the bread and wine; or to vse any reverence directed vnto them as they do to their Images? Is there the same reason betwixt Idolatrous who are giuen vp, doing that (in worshipping Images at all) which the Lord abhorres of all other sinnes: And Gods owne people, who come vnto himselfe alone, and that in his owne holy ordinance? Is kneeling poyson in his owne nature? In a word, if there be such danger of kneeling as you say, that preaching cannot suffice to preserue from it, such is mans pronenes to superstition.

8 Post. App. 19
 Repl. gen. ch. 5.
 p. 77.

b Abridg. p. 68.
 P. 1st. App. 25
 before.

i Abridg. p. 68.
 before.

k Manuall ch. 8
 arg. 6.

l Perib. App. 25
 before.

8. doct. 1. 1. 1. 1.
 8. 1. 1. 1. 1.

in Abridg. as
before. Hither
I may referre
those two Scip-
tures quoted
by the Abridg.
p. 62. namely
Exod. 21. 31,
34, Deut. 22. 8,

on, Is there not also danger of sitting or standing, that preaching cannot suffice to preserve from it, Such is mans pronenes to vntreuerce, and prophanes? Fourthly, you (w) say, *It is neither safe, nor lawfull, for a man wilfully to dig a pitt or breake a bridge or lay a logg in the way, and then cry out, and say, O take heed you fall not.* As if kneeling at Sacrament were a pitt or a logge, or bridge broken, and standing or sitting were a safe, plaine, and perfect way! what beggery is this? If any fall into Idolatry by our kneeling, it is not because kneeling is a pitt, but their hearts are a deepe pitt of errour and deceite: It is no logge, but they like melancholik parsons, carry the block in their owne idle imagination. Yet therefore because there is danger in it by the corruption of mens hearts, as there is in all things we can doe; giue vs leaue to tell men, that we kneele only to the God of heaven, as we would haue them to knowe the doctrine of our Church, that there is but one God, one Faith, and one Baptisme. Thus therefore the doctrine, and preaching of our Church acquits vs from being guilty, by kneeling, of giuing others occasion of Idolatry. Secondly, we haue an honest calling to kneele, the commandement of authority, and that also acquits vs. Thirdly, sitting, and standing are as much occasion of vntreuerce and prophanesse, as kneeling is of superstition, refusing to kneele is an occasion of trouble in the Church, heart-burning, and dissensions amongst brethren, losse of your Ministeries, and of the libertie of the Communion. Do you tell vs of occasion of euill? Behold brethren, in these things, your refusing to kneele is an occasion of a whole world of mischeife.

And yet I adde, that I do not perceiue, that kneeling proues an occasion of Idolatry in our Church. *Demer there is you (w) say, because such reverence is not used to the word, and Baptisme.* Ans. any therefore men will rather iudge, God is worshiped only, when the word & Sacraments

in Manuscript
arg. 6

the sequel of standing or sitting is that, in the
b 1

Sacraments are (in reason) likely to have an equality in the due (if any such were) of worshipping, and in Baptisme the Baptized might worship with vs perhaps, if he were not a little infant. In the hearing of the word, all men, (even the simplest) do easily allow, an indulgence for sitting, or standing, when they are vpon consideration to try the spirits, and discerne the truth, and so they see the exercise of the word is not in so speciall manner an exercise of deuotion as prayer, singing of psalmes, and the Sacraments. Besides by your reasoning, your sitting bare is asmuch an occasion of Idolatry, which is not vsed in the exercise of the word preached. Againe you (s) say, *If men kneeled to Ministers, there were danger of falling unto Idolatry, much more there is there.* Ans. why so? Do you reason from kneeling to the Ministers to kneeling before the bread and wine? If you had compared justly, you should haue spoken of kneelling only before the Ministers, and haue shewed, that they be dangerous for Idolatry: but then that would evidently help vs, and not you; for we kneele before the Minister in all our publick worshipping, or adoring, and yet without danger of falling into Idolatry. Lastly, (p) (you say) *The Idolatry vs original kneeling had at first, and vse is both had ever since among the Papists, shewes, it cannot abuse but breed, nourish, and maintain superstition, where-forever it is vsed.* Ans. It shewes no such thing, you might aswell reason from sitting bare, which is vsed among the Papists to shew our sitting bare necessarily to breed, nourish and maintaine superstition. Can this be a good consequence, Papists haue abused kneelling, therefore kneelling must needs abuse Protestants, doe you not consider that kneelling did not make the Papists hearts Idolatrous, but their Idolatrous hearts did make kneeling such. And truly if there bee any among vs that vse kneeling superstitiously, I do not beloeue, that they were thereto brought by kneeling

o. Abridg. p. 611

p. Ibidem

ling, but their mindes were first leavened with superstition; and then how can it be, but they will vse that gesture accordingly, and why then should kneeling it selfe be faulted for that? if superstitious people offend likewise in kneeling in prayer, by secret reference vnto Saints departed (as they may very well do among vs) will you therevpon affirme, that their kneeling is occasion of their Idolatry. Alas, alas! some men will turne all gestures into sinne; it is enough for vs in such case, that the word allowes them, we haue a calling vnto them, and that we should occasion worse effects by farre, by the prophasie refusing of them.

Abidge p. 18 Here I may annex, that you (9) propound this danger somewhat more generally, as if kneeling at Sacrament would not only occasion a superstitious conceits of the Sacrament, but also *corrupt vs in the true religion, and make vs ever fall backward to the Popish.* Your conceipt may be formed in this manner. Such popish ceremonies are vnlawfull, whereby we shall be in danger to fall againe to popery (this proposition you proue by *Exod. 34. 12. 15. Deut. 7. 4. 25. 26. Iudg. 2. 13. Gal. 2. 5.* and illustrate by this, that the Pope is revealed to be that great Antichrist; and his Idolatry troubleth the Church at this day more then any other, and our people converse more with Papists, then with any other Idolatouris) but kneeling at Sacrament is a popish ceremony, whereby we shall be in danger to fall againe vnto popery. *Ergo.* Ans. (to passe the abusing of *Iudg. 2. 13.* they forooke the Lord, and served *Baal* and *Asherah*, which is nothing to your proposition) your whole proposition must be expounded in the former part as I haue shewed in the former chapter, and in the latter part as I haue expounded in the former sections. Your Assumption is false as in the former part I haue shewed also in the former chapter, and in the latter part no body will beleue you. Hath experience taught you, that kneeling at Sacrament hath brought

v^y back to popery. In the whole Church thanks be to God there is no such matter, and for the errors of particular persons, that they are fallen into them, because they kneele at Sacrament is a thing which we all know you can never make good: rather the want of loue to the truth, the want of the feare of God, selfe-opinion, and trusting to mens owne learning, the base depending of mens opinions vpon humours and times, the spirit of contradiction, and enuy, which will ever make a part against their judgments, whose persons, and practise it cannot indure: and lastly, the providence of God for mens exercise, that the faithfull may be tryed and manifested, and the vnfound left to the punishment of their vnfaithfullnes. Rather I say these are in cause that errors spring in the Church in all ages; and for evidence, that kneeling doth not cause errors in this Church, you might consider, that of such as are sound (as you account soundnesse of religion) there are in this Church a greater number without comparison that kneele at Sacrament, then such as do not. Moreover know you not that your aduersaries may object vnto you all your opinions vntered in your bookes, which they account for errors, and especially the errors of them of the separation? Shall we say, that zeale against kneeling at Sacrament hath made both your selues and them to run into a labirinth of errors? We may say it as well as you accuse the errors of certteine in our Church to rise of kneeling or defence of kneeling at the Lords Supper.

Of the scandall of Papists by kneeling.

Having cleared these two grounds, I hope it is an easie matter now to answer all the exemplifications you vse to confirme your assumption, only that kneeling

r. Abridg. p. 18
p. 62., Manuſcr.
ch. 1. arg. Mr.
Brad. arg. 12.
s. Abridg. p. 15
and p. 49.
2 pag. 11
Manuſcrip. 25
before, Diſ. pag
46.
u. Abridg. p. 15
w. Mr. Brad. 21
before.
x. Abridg. p. 49.

kneeling at Sacrament is a ſcandalous geſture. And firſt you affirme, *that the ſaid geſture is ſcandalous to the papiffs, becauſe it will be a moſt to (r) harden, and confirm them in their Idolatry, and ſuperſtition, for they ſeeing vs to (s) borrow this ceremony of them, do juſtifie their owne Church and religion, yea, their Idolatrous conceits of Tranſubſtantiation, (u) inſult over and condemn our religion and Church, and good (w) reaſon they have ſo to doe, for if the boath be good that the Diſvell it ſid in, ſure the Diſvell himſelfe muſt needs be good alſo. In a word hereby (x) they increaſe in their hope of the full reſtoring of popery againe.* Anſ. It is vndoubtedly, but your conceit, that the papiffs are ſcandalized in this manner. I will not deny but they may (according to their manner) make a great noiſe about a colour for diſgracing our cauſe, and countenancing their owne: but that they are indeed more confirmed in their Idolatry, vpon privat conſideration, and judgment of our praſtiſe, you can neuer make vs beleue. All men do know, that they are wonte to triumph againſt vs in manifold changes of our owne praſtiſe, not becauſe they are more hardened in their religion thereby, but becauſe being already hardened they ſecke, and make occaſions to themſelues of our reproach and discredit. For how can you reaſonably thinke, that they will be more hardened in their owne religion by our agreement with them in a matter of geſture (which is common to all religions) when they know we haue diſclaimed their doctrine, (doctrine being it, which in all religions determiner the uſe and end of all geſtures.) Beſides, thinke you, that the papiffs eſteeme of vs ſo much, and of our judgment, and praſtiſe, that they will better like, and more firmly ſticke vnto their judgment, and praſtiſe, becauſe in any meaſure they gaine ſome countenance from our Churches? nay rather they ſhine as much, as poſſibly they can (as it were by an *Antipariſteſis*) to like, and ſticke vnto that which is moſt contrary. And thus the Authours of the Abridge-

ment (quite forgetting themselves) affirme; (2) say-
 ing that they are very precise in shunning all agreement with
 us, in the least thing, that concerns the profession of our reli-
 gion. What thinke you now? Will they be mote con-
 firmed in their religion, because we partake with them
 in some things, when the least thing (which concerns
 the profession of our religion) is eschewed, and very
 precisely eschewed by them, therefore, because we per-
 forme it, I but this is an incouragement vnto them,
 that we haue borrowed the practise of our kneeling
 from them. I answer, (passing that he haue not bor-
 rowed it as I haue shewed elsewhere) there is no in-
 couragement thereby giuen, which makes them, but
 what followes, after they are already hardened. And al-
 so the insulting and boasting which they vse, is rather
 in pretence, then in good earnest: for who of them
 can be so vterly ignorant, as in his conscience to think
 his owne to be the true Church, because we agree
 with it in a naturall gesture in diuine worship, when we
 agree with all religions in all gestures; or our Church
 to be false, because we vse the same gesture with theirs,
 which they are resolu'd is the true, or because we kneel
 in the act of receiving, therefore it is a justifiable opi-
 nion, that the bread is transubstantiated, or that there
 is hope Popery will get in againe, because kneeling
 (which is in all religions, as it is apply'd) is also vsed with
 vs, as with the Papists in the bare outward gesture, when
 they know we do not only not apply it as they doe, but
 a quite contrary way. They cannot but see, that they
 might as well hope for popery to returne, by our sitting
 bare in the Sacrament, by the continued vse of our tem-
 ples, yea, by our kneeling in prayer, standing at Creed,
 and such like, which are things of common vse;
 as hope for the returne of popery from our agree-
 ment with them in the gesture of the Sacrament.
 Therefore whatsoever some of them thinke good a-
 gainst their owne reason, to say out of zeale to the Ca-
 tholick

cholick cause; yet in their consciences it is to be thought, they judge or say no such matter. As for Mr. *Br.* reason, why they should so judge, namely because, (according to the Proverb) the Drivell is good, if the broth be good he is fed in, implying belike, that kneeling at Sacrament is like broth to the flesh of Popish religion: what should a man say? Doth Mr. *Br.* thinke that, the Papists will reason for their religion by such an hatefull resemblance? Or if they would, doth he thinke, they know not, there be divers things to make pottage, and not one onely? Will not water, and other ingredients also make good broth, if wholesome flesh be boyled therein? And can any body dream, that our broth is the same with theirs, which is made with none of their stinking carryon, but is wholesome, and good by strength, and vertue of the true religion? I adde, that our kneeling is so farre from confirming Papists against vs, that they are rather persuaded to come vnto vs, knowing that we handle the holy Sacrament so reverently. But take it for granted that kneeling at Sacrament is scandalous to the Papists: what then? First; we are not bound in ordering of Gods worship to be guided by them, but rather we must lightly account of alienating such persons as they are by the example of our Saviour Christ and his Apostles. Secondly, what knowledge have we, that they will be offended at our kneeling? I speake of singular Communicants: Shall such abstinence for the offence of the Papists, which never was nor will be taken at them in particular, but onely at the Church in generall, the custome whereof is not in their power to change? What for such offence as is neither increased nor lessened, nor made more or lesse by them, say whose kneeling is not so much at once taken notice of? This learning sounds not; besides it is unknowne to vs, that the Papists take any offence at the Church it selfe; except we will beleue your saying, which we have no reason to doe in this controversie, specially,

Speciallly, when these respects, on which you say so, we haue seene to be of no moments. Thirdly, shall we see the commandement of a Protestant Magistrate, and a Christian maintainer of the Gospell, behind the offence of the professed enemies of the Church? Will you be so vnthankfull, where you are so much bound, and so kinde to those to whom you professe the greatest opposition? If you will not, why doe you talke of the offence of the Papists, and are not rather swayed with the commandement of the Magistrate? Alas brethren! shall we square our obedience by the Papists humours? Verily then we shall performe none, for if they apprehend such a thing, they will pretend offence in all things: that we may performe obedience in nothing. But I will not vrge this, because I hope, you will be contented to yeeld of your old streines for shame I say not, but conscience, when you shall better consider. Lastly, the scandall, which you giue the Papists by standing, and sitting, and refusing to kneele is greater, then the scandall of our kneeling. For, first they are more persuadible to enter into those Churches, where speciall reverence is vsed in receiving the Sacrament, then where it is not: and howbeit Gods word is effectuell to convert Papists in those places, where kneeling is not vsed, (as the Replier (x) saith to no purpose, for whom doubted of that?) yet take the Papists as they are in their judgements remaining such: (for is not this the true point?) and there is no doubt but they are more inclinable to our Church, in respect of our authorized kneeling, then to those that reject it. Now judge fairly, whether is worse to incline them to our religion, or further alienate them: to make them worse, or please them for their edification, which to doe we are commanded, *Rom. 15. 21*. Secondly, *Such as the Papists be are not so to be respected, that for winning them, we should grieve or offend the brethren.* This is the answer of the (a) *Abridgement* to vs, objecting, that rejecting of kneeling

2 Repl. gen. to
Bp. Mors ch. 5.
Sect. 89.

a Abridg. 42.

would further alienate the Papists; and could they be ignorant, that it served more against them for them: for thereof it followeth, that though Papists be offended at vs, yet we must more looke to avoid the offence of the Church, it being a greater scandall to offend the Church, then the Papists, as indeed it is without comparison. Thirdly, will you rather scandalize the Papists, by refusing the benefit of the Communion, and the liberty of your Ministeries, then in a gesture? You tell vs of offending the Papists in a gesture, and yet in greater matters you make the Papists rejoyce, you scorne and reproach the Gospell for your sakes. Fourthly, I answer: Some things you allow, which giues more offence to the Papists, then kneeling at Sacraments; I will name our Churches, which all our Papists are alwayes reproaching vs withall, that those Churches, which their Catholick Ancestours builded, we are glad to turne to the vse of our religion: and I will name the impropriations which some of you hold, you are so farre from building of Churches, that you can be content to deuoure the maintenance of them. It is well knowne that the Papists take you for vile Church-robbers, that so doe. What say they? You are not hotter in fighting against the ceremonies, then in holding Church-livings, your religion is a sacrilegious religion. It is certaine, that this thing is a great scandall vnto them. And yet for all this dare you not kneele at the Communion for scandalizing of them? whose zeale cannot be kindled against such a zeale? It is well for you if your consciences be as void of hypocrisie, as you are bold in charging the same vpon other men.

Of the scandall of ignorant persons by kneeling.

Next

NExt you tell vs, That the gesture of kneeling is so com-
mon to such as are ignorant, and popishly affected a-
mongst vs: For, first, it breedeth in them an opinion of the
necessity of it with a (b) superstitious conceit: and reve-
rence of the outward elements; and also (c) confirmeth in
them, the persuasion, and superstition they have of it alrea-
dy: Secondly, (d) Church Papists, and such as are popishly,
and superstitiously minded in this matter of the Sacrament,
are thereby allowed to commit the outward act of their idols-
try: and all this effectually if they see the same (e) never we-
god, then kneeling at prayer: and also (f) See the Rulers of
the Church excommunicate all such as refuse it.

Answer. It is not true that our kneeling in the act of
receiving breedeth and confirmeth in ignorant peo-
ple such superstition: for those Popish people you speak
of holde by tradition the blde Popish opinion of Tran-
substantiation, and that is the ground of their super-
stitious conceit and reverence of the bread: And in-
deed such ignorant people as otherwise are free from
Popery, have also continued vnto them, (for want of
instruction, and Catechisme) Popish phrases of eating
their maker, and such like, whereby their mindes are ill
possessed in that matter. This, this begets superstition in
their kneeling: kneeling begets not superstition it
selfe. But what object you the offence of ignorant peo-
ple, which misinterpret all things in the Church both
necessary and indifferent through their ignorance?
Must the Church frame her constitutions to the will
and satisfaction of such as are ignorant? That were as
much, as if a wise man should order his best actions ac-
cording to the mindes, and conceits of them which are
plainly foolish: and what can be more foolishly affir-
med or imagined? Besides, what if such ignorant peo-
ple be in the world, must we abstaine from the gesture
of kneeling without particuler knowledge of them?

against

Suppose

b Disp. 48.
and 103, Abrid
63.
c Abrid. 49. 62
Survey pag. 73.
d Abridg pag.
62.
b Survey. pag.
73.
c Mr. Brad. at
arg. 12.

Suppose I know none such in the congregation where I receiue, must I abstaine for avoyding offence (which also will be none at all) of them which are in other congregations. Oh simple divinity! But what? Must I refuse obedience to the King, and Church for their sakes? Did you ever read in Gods word, that, that should be denied for the blindness of ignorant people? In a word, the scandall of refusing to kneele is greater to them, then the scandall of kneeling: are they not at their wits end in conceits of religion, when for a gesture they see men so hote, as to turne their backs vpon the Sacrament, to forsake their Ministeries, to distract the Church to disobey the Magistrate, also is not the scandall of the wisest men in our Church greater then of such as are ignorant? Those taking offence vpon considerations of judgement, these vpon simple surmising only without ground or reason. Also it is well knowne, that ignorant people are highly offended at sitting at a gesture (in their judgement) of great vntuencence; also it is notorious, that they take great offence, that men are so scrupulous to stand against kneeling at Sacrament, and yet for their worldly profit without doubt can find in their hearts to hold Church-livings in their hands from those, to whom they conceive them to be due. Moreover, much of that misconceit which is in way of kneeling vnto the bread is wrought, or confirmed in them, by your selues, who beare all men in hand, our Churchs doctrine to be, that kneeling ought to be vsed vnto the bread, which when ignorant people doe heare, in their simplicity they doe accept, and to your owne scandalers are the scandall of them, and not the gesture of kneeling. I adde that whete' y word is plainly taught (as where it is not so people are ignorant in substantialls) it is as easie to inferre, and perimade the ignorant people, that kneeling ought to be vsed to God alone, as it is, that the Sacramentall bread is not transubstantiated. Every Minister therefore shall do well in his owne charge

charge to lift vp the people to God, and draw the simple off from their Popish conceits, that offence may be remoued: and that let a man in the pulpit speake according to his duty for their instruction in this case, and behold of all things you cannot abide to heare it. So the same men, who blame vs for the offence of ignorant persons, deny vs to vie the ready meanes which wee haue for the cure and remedy. And so much be answered to the former part of your exception, that kneeling breedeth, and confirmeth superstition among ignorant people. Next, where you say, that Church-papists, and such as are popishly, and superstitiously minded concerning the Sacrament are allowed by kneeling to commit the outward act of their idolatry. I answer, you cannot speake here of instructed Papists; for they doe hold our Sacrament to be no Sacrament, and our Consecration to be worth nothing. And as for such ignorant persons you spake of before, it is not true, that they be allowed to commit an outward act of idolatry. They be allowed to kneele, but kneeling as it is allowed is not an outward act of idolatry; truly by your learning we allowe all the outward idolatry of Papists and Pagans also. Oh, but being idolatrously minded, they abuse kneeling to an idolatrous end in their secret, and reserved intention. Ans. so they may abuse kneeling in praier by directing their hearts therein vnto the Virgin *Mary*, or some other Saints, though the Churches direction, and practise bee to God alone. So they may abuse the fashion, or carriage of sitting bare in the act of receiving vnto superstitious reverence of the outward elements, so they may abuse all the circumstances of diuine worship established among vs, which no skill of man is able to prevent. Alas, what is this to the doctrine or practise of our Church? Call you suffering of lawfull fashions, and gestures, because ignorant people may apply them amisse, a scandalizing

of them? Behold then we must haue none at all in the Church, no worship at all, forasmuch as all things are subject to mens vnknowne and reserued abusing of them, yea we may report concerning your standing or sitting in this manner, that prophane persons, and such as are carnally minded concerning the Sacrament, are by those gestures, allowed to commit the outward act of their prophaneesse. See how an ill cause puts vpon you most absurde, and pitifull inconvenience. As for your illustration, that ignorant people are more offended by seeing kneeling in the Sacrament to bee more vrged then kneeling at praier, yea vrged vpon paine of excommunication, I see no such matter, for an ignorant person vnderstandeth that no Church can be without orders, and no orders without government, and discipline, yea and so much as respecteth the vpholding of those orders discipline, is more to be shewed against contempt and opposition, then neglect, and security. But you never consider that Country people haue an eye vpon you as well as vs, for do they not see, that you vrges sitting or standing at Sacrament more then kneeling in praier? Nay do they not surmize a worse thing, that you vrges sitting, or standing, at Sacrament, more more then the duty or comfort of receiving the Sacrament it selfe, more then preaching of Gods word, more then the peace of the Church, obedience to his excellent Majesty, & to the law enacted by the high Court of Parliament. Here, here they stand amazed, and cannot tell (in their simplicitie) what to thinke of religion, for whiles that standing, and sitting seeme but small in their eyes, and yet they see all diuine ordinances set at fixe, and steeves for the loue of them; God knowes what lamentable effects Sathan workes in their hearts by that meanes toward their destruction.

Of scandall of prophane persons by kneeling.

IN the next place we are to answer for our kneeling at Sacrament against the depopulation of scandalizing prophane persons: but who would haue looked for this depopulation of all others? Is it so indeed, that we provoke prophane ones to sinne by kneeling, which is a gesture both in its nature in speciall manner, and also in the purpose of the Church enioyning opposed against their prophaneesse? Belike, when our brethren were among scandalls, they meant to multiply many, to present their Readers with tale at least, though there were no truth in them, for who sees not this charge to be notoriously false, and to argue in them much partiality, or inconsideration? What ordinary conceit will not easily judge, that prophane mindees are not hurt, but helped by beholding vs to come to the Lord in his holy ordinance most reverently? But what is it you say? *The prophane (say (g) you) will draw many arguments to blasse & abridg. pag. himselfe in his contempt of all religion.* What Arguments I pray you will they draw from serving the God of heauen with an humble and reverend gesture? But let the Replier shew vs from whence, for he is a ready man, and of a speciall gift in dissolving such a knot as this, but I know not whether he doe it with more folly or impudencie: *I answer (saith (h) he) from whence? 1. That religious rites are invented by men, and appointed to be used in Gods worship, as Gods ordinances are.* Answer, *Sp. Mers ch. 3. Sect. 11.* As if prophane men tooke kneeling at Sacrament to be mans devise, and not an ordinance of God and thought they did in some sense yet they cannot bee ignorant that

that gestures are determinable by man, out of knowledge of your practise, who stand or sit at Sacrament at your owne pleasure.

Secondly, *prophane men see trifles urged to the increase of contention.* Answer. As if prophane persons tooke kneeling at Sacrament to bee a trifle? Oh trifling Replier! then assure your selfe they take sitting and standing to bee trifles much more: truly this latter is freely enough vttered by thousands. Again, doe prophane men thinke contentions to arise from them which vrge kneeling, or them which oppose it? Alas whose eares cannot giue in testimony, that every where they take you to be the contentious.

Thirdly, *Prophane men see much holinesse put in kneeling at Sacrament, which they know to be mans devise.* Answer. What holinesse doe they see? then whiles the members of the Church come to God (as they should come) in an holy manner in his holy worship they iudge rather prophanesse to bee among your selues in sitting, for so they are conscious to their owne prophanesse, and by reason of that most of all condemne (in their conscience) that carriage which seemes to themselves to represent, or come nearest to it. Again, they cannot see so much holinesse put in kneeling, as they see in your contempt, and stubborne opposition against it: now whether is worst offence vnto them, to see a lawfull (so they iudge it to bee) and religious gesture to bee holily vsed, and applied, or the same to bee despised and troden vnder foote? And suppose they saw some excellence of opinion thereof among simple people, they can easily acquit religion in such case, and not condemne the glory of the Sunne, for the hard conceits and euill makings of Balaam and Oileus.

Fourthly,

Fourthly, *Prophane men see other gestures cryed downe, which are euery whit as good as this.* *Ans.* Doe prophane men see them euery way to be as good as this? that is begged against manifest euidence of the contrary; also doe prophane men see them cryed downe, as vile in their owne nature, or for vniformity in the Church? Further, doe they not see that you doe earnestly cry downe the gesture of kneeling euē to the pit of hell, and would vtterly explode it from sacramentall worship for euer.

Now hearken good Reader. The Replyer sayes, prophane persons will contemne all Religion, because we cry downe sitting and standing, and yet themselves cry downe kneeling so much, as that they cry downe Preaching, the Communion of the Church, the Sacrament it selfe, the authority of government, the peace of Ierusalem, in a word they cry downe all publike, both comforts and duties rather then kneeling shall not be downe among them. Iudge now whether this Replyer be not a weake and partiall man, and worthy who should bee the guide of them who will not kneele at Sacrament.

Fifthly, *Prophane men see Religious men more molested for toyes, then they are for their prophanenesse.* *Ans.* As if prophane men did not know that the Law is good against their prophanenesse, as if such also thought Gods outward worship to bee but a toye, as if such (being carnall) did not thinke it more needfull to looke to those faults, which they rather conceiue to bee intended for the destruction of government, as if they saw not your selues to make more adoe against kneeling, and also to molest your selues a great deale more for atoye (as they doe iudge) then for the losse of the Sacrament, for the leauing of your flocks, the giuing ouer of preaching, and such like, whch they iudge irreligious prophanenesse.

Besides you are off from the matter Mr. Replyer. For it matters not what offence it is to prophane ones.

that you are molested more then they, but whether our kneeling doe cause them to contemne all Religion. Thus the learned and iudicious Replyer may bee pleased to take thus much for an answer at this time.

But let vs goe further, what if some prophane ones take offence at our lawfull kneeling, must we not therefore vse it? are we bound to relinquish the gestures of publike worship, if they distaste the same? if we were, must we refuse, except we knew particularly, they will take offence at vs? nay, may wee disobey authority to giue them content, especially when the same by enioyning kneeling, intended to preuent prophane-nesse, whereupon they are incessantly carryed? lastly, whether there be not greater scandall taken by them at your standing and sitting, & refusall of kneeling, for contemning the publike worship of God, for disesteeming the Sacrament it selfe, for sleighting the Magistrate, and Churches authority, for vndervaluing the preaching of the Gospell, for reiecting the communion of Gods people; in a word, for despising, and deriding your owne perions, which sometime you complained against them of, I leaue either to your selues, or to wise and ingenuous men to consider.

Of Scandalls of Separatists by kneeling.

NOW wee are to passe to the examination of your charge against vs for them of the separation, a proud and fantastickall brood they are, and yet we would be sorry to doe them wrong to our knowledge. Howbeit, forasmuch as you declare against vs, it behooues vs to put in our answer.

(1) *Abridg.*

49.

(k) *Mr. Bradsh.*
Arg. 11.

Now your declaration is to this purpose. 1. Some (say (i) you) by kneeling will be driven out of the Church to the separation of the Brownists. And those that are (k) paration

separated, will thereby be confirmed in their schisme, and separation from vs. And that upon this ground, that we mingle with diuine worship this, and other base and vile inuentions of Antichrist, (1) preferring the same before the practise of Christ, and his Apostles.

Ans. I answer: first by denying that which you say, and then supposing it to be true. I deny, that euer man made a separation from our Church, by reason of our kneeling at Sacrament. The Replyer is of that mind almost, who speaketh in this (m) manner. *The dislike of Ceremonies is not the chiefe cause for which separation is made, but the intolerable abuses, which are in Ecclesiasticall Courts, yea (saith he) the thing is plaine enough to all indifferent men, that obtruding and wring of Ecclesiastical corruptions, is the proper occasion of separation.* He should haue said, the true cause of their separation is their pride, and ignorance, ioyned with anger and discontentment, but yet he acknowledgeth that kneeling at Sacrament is hardly any cause, or occasion thereof at all.

(m) Repl.
Gen to Bishop
Morton. ch. 5.
Sec. 18.

And why did the Replyer lisse a truth so well known? for if there had beene nothing else which they disliked, but kneeling at Sacrament, would they haue reiected vs for a false Church? It is plaine by their bookes, that they allow a Church, though it haue greater corruptions, then they take kneeling at the Communion to be, onely ours (they say) was neuer hitherto yet rightly constituted, I confesse they make kneeling one corruption of the Church, as your selues likewise doe, but it is false that thereby they be driven out of the Church (as the *Abridgements* saith) and induced to renounce our publike assemblies. And indeed, except they had beene out of their right wits, they would neuer separate from vs for vsing onely one gesture for another. But suppose it be true that they separate from vs by occasion of our kneeling at Sacrament, is it a sinne in vs therefore to kneele? First, they haue shewed

Ec 2

them.

themselves not as weaklings in the meaning of Scripture, but in this particular as obstinate opposers, and adversaries to the truth: therefore wee are bound to confesse against them, as well as they hold themselves bound to confesse against vs. Secondly, shall I abstaine from kneeling, for auoyding of that offence which I haue no cause particularly to sermise? perhaps one separates in many shieres once in many yeares, (blessed be God the number is small) must all England therefore abstaine, and euer abstaine from a lawfull gesture for that ones sake, vn suspected? Truly the rule of such a practise could be obserued in no order in the world, inferring vpon the Church an impossible, and infinit vassalage. Thirdly, but is the Magistrates command to be neglected for satisfaction of obstinate Brownists? Nay is not his authority to be obeyed for opposing, and resisting them in all their follies and errors? We thinke, you should not doubt of this, except you had in you, (which I am well enough perswaded you haue not) the spirit of Anabaptists. Lastly, the truth is, you do scandalize them more then wee doe, as evidently is seene; for if they bee offended at our kneeling, it is vpon (u) those grounds which you haue furnished them withall against vs. You haue (s) slandered the Church to enioyne kneeling with an Idolatrous intent: you haue cryed out with full mouth against the gesture, that it is a will-worship, that it is a Popish relique, and such like, and hereupon they haue grounded their fantastick resolutions. Let wise men iudge now, whether you giue them scandall, or we; nay I dare say, they take more of

(u) The Replyer asks if any separate from Churches, where Images are retained, who is the cause, they that dislike of Images, or they that retains them?

Repl. gen. ch. 5. Sect. 18. *Ans.* Taking you to speake of vnlawfull retaining of Images, I answer, they that enioyne vnlawfull images. If the case were put of any lawfull thing: then I answer, they that dislike them vpon vniust grounds, if on those coming from them the Separatist buildeth himselfe. A difficult question, to what purpose I pray you? (s) Replyer asks, if *Quins* had separated from the Church, wherein *Distrephes* lived, whether *Iohn* condemning his abuse of excommunication had been cause of that separation: Repl. gen. ch. 5. Sect. 18. *Ans.* Yes an outward cause, if *Iohn* had slandered *Distrephes* and vpon that slander (supposing it for a truth) *Quins* had separated. Another difficult question I to what purpose also?

sence at your joyning with vs at Sacrament, though you sit or stand, and other parts of Gods worship, then at our kneeling when we receiue. Further, you know they take as much offence at our Temples, and diuers things, which you allow of as well as at our said gesture of kneeling. I pray let a naturall gesture be as innocent toward them, as artificiall Temples are.

Moreouer if you looke to the Church, the offence of it is more to be declined then of them, now the same is as much offended by refusall of kneeling, as they are by conformity to it. I might adde, that if sitting or standing were in vse in this Church, not onely would the Brownists be as auerse as they are from vs, and our assemblies, but men of another streine would bee like to take as much offence at vs, by conceit of yreuerence. In a word, it is plaine, we giue them no more occasion of separating by kneeling, then wee giue to you. And therefore except you will say, we giue to you thereby occasion to be gone, you cannot charge vs to bee faulty towards them. Now what offence we giue vnto your selves, followes in order to bee tryed in the next place.

Of Scandall of non-conformers by kneeling.

TO your selves therefore (p) you say, we are scandalous many wayes. For first, it cannot but grieue many of the godly to see this kneeling brought into the seruice of CHRIST, which hath bene so defiled by Antichrist (and you meane by godly such as are strongly perswaded of the vlawfulnessse of the gesture, as Manuscript plainly speaketh :) Secondly, you say, wee may by our example embolden some who haue bene perswaded of the vlawfulnessse

(p) Abridg 49
Manuscr.
ch. 1. Arg. 2.

nesse of it, without further ground to vse it, to the wounding of their consciences.

Thirdly, hereby some will grow to a dislike of such Ministers as yeeld vnto it, to the great hinderance of their Ministry.

Fourthly, we shall giue many good Christians, who are st. onely perswaded, occasion to call in question the truth and sincerity of our profession.

(9) *Obij. 2. 50.*

Fifthly, especially (9) if kneeling shall bee brought backe againe to those congregations where it hath bene long out of vse, and practised by such Ministers, as are knowne to haue refused it heretofore; for whereas the Minister is bound to lead his people forward vnto perfection, 1. *Cor.* 13. 9. *Heb.* 6. 1. and to provide by all good meanes, that his Ministry be not despised, *Tit.* 2. 15. By this meanes he shall draw them backe againe to the liking of superstition, or at least not to dislike it so much as they haue done, and giue them euident occasion to blame his Ministry, and to call in question the truth of all his doctrine. *Ans.* I may not deny that which you speake of your selues to be true, so far as you haue had, and found experience thereof either in your Preachers or hearers; yet that which you assume onely vpon probabilitie, is not presently to be granted, without some little deliberation. But what you can bee taken as it were dogmatically to determine, as that kneeling giues occasion to some to call in question the truth of all our Doctrine, is worthy to bee called in question as that which is against the common light of euery mans vnderstandings; for is it possible to finde such a man, who in truth by such occasion hath called in question all the doctrine of his Religion, euen to the principles and foundations of Catechisme.

But what if all be true which you tell vs at large concerning your owne selues, shall it follow therefore the kneeling at Sacrament is vnlawfull in this Church? you must consider that if the conclusion were found, the Church

Church could have no orders at all. Make what orders you can devise, appoint what gestures, or circumstances of diuine worship you can thinke the fittest, and some will bee grieved, some emboldned without ground, and some dislike their Ministers, and others, whom they see conformable to them. Besides kneeling being lawfull and conuenient vnto the Sacrament, why will you not allow vs the same answer, which you make your selues in opposing it? *if * men bee offended because wee kneele that is their sinne*; I am sure a gesture of diuine worship, of pure, and vndefiled worship hath no finnes in it to worke suspitions and jealousies of Christian profession and doctrine; nay, it is so farre that any scandalls are produced by the nature thereof, as that the same must needs rather be contrarie to it directly tending to edification.

Especially, when wee haue to answer. First, that you are not weake ones in the sence of holy Scripture, nor doe you take your selues so to bee. For whereas there be among you owtwo sorts, either such as are guiders, and leaders of others, or such as are guided and led; For those I am sure, you take them not onely for strong Christians, but also for the strongest in all the Land: and what should we thinke of them, who with so much confidence haue * opposed against kneeling, by preaching, writing, talking, and suffering, for so many yeares together? who is so foolish, as to imagine these men to bee *Pauls* weake ones, or our Sauior Christs little ones? may we not, nay are we not bound to confesse against those, who by all the meanes in the world confesse against the Church, and truth? for the rest of your professors against kneeling; they also are such as are let on worke either by humour and preiudice, or by grounds of conscience seeming good vnto them. Let not our brethren be offended that I say, many of their professors, are let on worke by humour and preiudice, for Mr. *Bradshaw* hath taught vs ** a pretended scandall in humour is easily be discerned*, I doubt not to make appeare,

that

(r) So in effect the Replyer speaketh for their opposing of kneeling, when offence therat is objected. *Repl. gen. (b. 5. Sect. 17.*

* Yet the Replyer saies, that they haue had enough to doe to teach the people the maine points of religion. *Repl. gen. (b. 5. Sect. 12.* I confesse, but some of them haue done more, to make the people to be refractarie against lawfull orders. Besides there are persons who kneele at Sacraments who haue taught the people the maine points of religion (by the grace of it) as much as euer he did, if I be not deceived.

(f At arg. 12.

that the same humour is to bee found in many of them. For first, they which professe in great resolution without grounds, or reasons, that is, which meerey professe in imitation of certaine men of note, or for company of the best sort of Christians (as they judge opposers to be) or out of ill opinion conceived of conformable persons, or Church gouernement, are led by humour and prejudice. Secondly, they which cannot abide to bee instructed, or directed by them of contrarie iudgement, despising the words and writings of, such before they know them, are led by humour and prejudice. Thirdly, they which vpon discourse hearing many things which they cannot satisfie their consciences in, doe yet neuer seeke to haue their doubts resolved, but rest in one song say what one can to the contrarie, are led by humour and preiudice. Fourthly, they which dare avow the necessitie of confessing against kneeling vpon paine of eternall damnation, charging other men in the depest obligation, that may bee to stand out, and yet vpon some other mans declaratio of the lawfull libertie of kneeling at some time, can be content without gain-saying to professe they neuer studied the point, are led by humour, or preiudice. Fifthly, they which make no conscience of slandering, backbiting, vsurie, holding Church-livings from their Minister (making him to take vp with a seruice at their owne admeasurement) conformitie to the world in vanities of apparrell, pleasure, and most scandalous couetousnesse, vnfaithfulnesse in their callings, vniustice in their dealings, and such like, in opposing against kneeling at Sacrament are led by humour and prejudice. Sixthly, in a word, they which haue confessed themselves to be conuincied, that it is lawfull to kneele, and yet will not, or would but for their discredit in the world, specially among the persons of that side, are led by humour and preiudice. But (I assume) that there is nothing more manifest, then that many of your professors are thus, and thus disposed, and caried, which (if it shall concerne for Gods glory) I doubt not but I can particularly

larly maintaine so farre as outward expressions can discover the inward meaning, or purpose. Now I know you would not have vs bound to abstaine from kneeling for avoyding of the scandall of such persons. Yet I am not so ill conceited of you (brethren) but I assure my selfe there be among you, that strive onely in this thing to follow the (perswaded) direction of Gods word. But are they weak ones I speake of ? nay, they are such as are resolved vpon so cleere and euident ground, as no man in their judgement can hold any opinion with better assurance. But if besides all these, you say there be some weak in knowledge and * otherwise, behold vnto them wee offer the doctrine of our Church, the direction of our preaching, the instruction of our bookes, the edification of our conference, to take away the danger of scandalizing of them. Also wee forbid vnto you, that are guides, and strong Christians to trouble their consciences without cause (as indeed their scruples in this particular doe onely rise from your teaching or practise ; for you must thinke, that we cannot well allow the excription of those scruples for your nonconformity, which your selues haue both begun, and increased in them. For how weakely doe you refuse to kneele for their sakes ; who are scrupulous, when your teaching and practise goeth before, and makes them to bee so scrupulous, I adde, that there is not any Christian in this Church, (carrying himselfe soberly as becomes him) who hath not indulgence of time enough to bee informed in the truth, for justifying the Church in vrging him to bee conformable both to a lawfull order, and to lawfull authoritie. Secondly, if there be weake Christians, that may bee hurt by kneeling, yet I hope you will not haue vs culpable of that offence, which we could not fore-see. For my part I know not such a weakling in all the Shiere I dwell in, must I therefore confesse against the Church, because by kneeling I should not offend a weakling ? Nay, most the Church confesse against her selfe, for the priuate infirmi-

How the Repl.
will, who thus
speaketh after
long teaching
and sufficient
knowledge,
there may bee
still a weaknes
in regard of
some things:
though many
circumstances
required vnto
strength beside
bare know.

ledge. Rep. gen
Chap. 5. sect. 12

ties of such unknowne workings? Truly then, farewell all Ecclesiasticall orders, how necessarie soeuer they be in kind; for what can bee ordained of man, at which some weake ones will not in likelyhood bee offended? Thirdly, shew vs some reason of weight to proue if you can, that for auoyding scandall which ariseth to a few such weake ones in our Countrey, the Magistrates (otherwise lawfull) command ought to bee resisted and disobeyed, no, no. You can neuer shew it, except withall you bring an vniuersall Anarchie into both Ecclesiasticall State, and ciuill. Specially, you shall bee least able to shew it against our worthy Magistrates, and Stare, of whom your selues giue this testimonie, that in making orders there (s) was in them an holy, and noble feare of scandalizing the weake. But heere I cannot passe the noting of Mr. Bradshams arrogancie in one (u) place, who saith, that in other things besides Ceremonies hee, and his fellows are more obedient to the Magistrate then any other of his subiects. Wee will take this as a fruit of the spirit of one man, for the wiser sort of them would be ashamed to say so, & the humbler to thinke so, it were better that their life and action commended their goodnesse in silence, then their owne tongues and pens should proclaime it. Especially, by a comparison which were odious if it were true, much more when it is notoriously false and slanderous. It is well knowne, that as in lawfull conformity we yield obedience, where hee and they doe deny. So in all other points of due obedience to our knowledge we doe equall at least in loyaltie, and fidelity the very best of them. 4. Whiles you obiekt scandall arising to your selues, why doe you neuer take into consideration the scandall which ariseth to others from you? you are too parciell that can see and complaine of no bodies hurt but your owne. If you would bestow a little time in meditation thereof, you might possibly obserue that there is a greater scandall which you giue then which you suffer. For first the greater dishonour

Shew it against our worthy Magistrates, and Stare, of whom your selues giue this testimonie, that in making orders there (s) was in them an holy, and noble feare of scandalizing the weake. But heere I cannot passe the noting of Mr. Bradshams arrogancie in one (u) place, who saith, that in other things besides Ceremonies hee, and his fellows are more obedient to the Magistrate then any other of his subiects. Wee will take this as a fruit of the spirit of one man, for the wiser sort of them would be ashamed to say so, & the humbler to thinke so, it were better that their life and action commended their goodnesse in silence, then their owne tongues and pens should proclaime it. Especially, by a comparison which were odious if it were true, much more when it is notoriously false and slanderous. It is well knowne, that as in lawfull conformity we yield obedience, where hee and they doe deny. So in all other points of due obedience to our knowledge we doe equall at least in loyaltie, and fidelity the very best of them. 4. Whiles you obiekt scandall arising to your selues, why doe you neuer take into consideration the scandall which ariseth to others from you? you are too parciell that can see and complaine of no bodies hurt but your owne. If you would bestow a little time in meditation thereof, you might possibly obserue that there is a greater scandall which you giue then which you suffer. For first the greater dishonour

is done to God and to his Gospel, and the greater is the scandall, but in the leaving of your flocks, forsaking of your Ministries, turning your backs vpon the Lords ordinance, there is incomparably more wofull dishonour done vnto God, then in our commanded kneeling is or possibly can be. Therefore the scandall is greater. Secondly, Where one is offended with our practice of kneeling; twenty, I may say tenthousand are offended with your refusal. Nay wee are perswaded (be you judges your selues) that if all gestures were left at libertie, there would bee greater offence by sitting in this Church, then by kneeling, at least for a time. Now the scandall of a few must not sway vs. in a thing not repugnant to Gods word, *ubi maior numerus peribit*, (as vs Mr. Caluin teacheth). Thirdly, the scandall which you commit is an euident contempt both of the peace of the Church, and of the authoritie (* of government. Partly whiles vpon the pretence of scandall you will not kneele at all, at a time or place. Partly, whiles (y) you study to make and increase such scandalls with your vtmost endeour; partly whiles you yield not one jot of your zeal for the reuerence of the Magistrate or peace of the Church. And in a word whiles you can be content not onely to loke them the work, but also to discipline, scour and reule them that doe obey, and satisfie authoritie in this case. Fourthly, are there not weak ones also with vs, whom you scandalize by your standing and sitting, and by your refusal of kneeling?

(w) *Calu. Epist.*
379.

(*) Authoritie scandalizeth vs, (say you) because differences in matters of circumstance are not wont to breed scandall, till v. uniformitie be enjoyed by authoritie, as we may see in the primitive Churches. *Rep.*

No scandall where is no Commandment. I thinke you it would be so in this Church if all gestures were left at libertie. But what if it were not? Authoritie is therefore guilty of scandall in more in commanding vs to do as it saith, then of that which is taken at any laudable circumstance, or vntowardly behaviour. You may lay fault of scandall (if any happen) on the Magistrate as well, as enjoining you to goe to Church with such, and there to sit when you heare, and kneele when you pray, and obtemperate his bidding. (y) Thus, as men in the discipline, and there will be small scandall.

great number, God knowes, whose soules are distracted and wounded thereby many wayes. I wish you had cast an eye of some compassion and indulgence vpon them. Fifthly, you doe not consider, that if we should leaue our kneeling, as you desire, we should confirme in you an vngodly opinion, if kneeling at Sacrament is vngodly; and nourish exceedingly that corruption from which your violence against the same doth proceed. Sixty, I adde that in refusal to kneele we should be guilty of greater scandal to our owne soules, as the time now is, when for feare of others offence in a circumstance, we deprive our selues of the substance of the Lords supper; the due partaking whereof is not onely a badge of the true Church, but a blessed conuair pipe to conuey both grace and comfort into the soules of faithfull Communicants.

But I will passe to the particular scandals which you charge against vs, in respect of your selues. First, you say *Kneeling at Sacrament cannot but grieve you.* Ans. You are grieved without cause, and this is a sufficient answer vnto those who are strongly perswaded. Then (methinks) you ought to be grieved more, at the losse of the communion and greater matters. Again, it seems, you count not of the griefe of many of vs (which is perhaps neither small nor seldome) at your vntreasonable opposing. But the truth is, in stead of grieving for the most part, wee can sooner heare of your anger, scoffing, and contemptuous, both words and carriage. Secondly, you say by your kneeling, you feare to withhold some sa kneeling (who haue thought it unlawfull) against their consciences.

Ans. So you giue vs to vnderstand the state of some of your Professors, who can bee content to follow your examples, though it be against their consciences. I thinke also, that such whom your example would sway to kneeling, are especially such whom it swayeth against kneeling. No wonder therefore if they which follow you in standing or sitting, alid with the same consciences follow you also in the other. Besides might not this exception

fall

fall against sitting and standing as well as kneeling; yea or against any lawfull circumstance of diuine worship? I will doe my dutie which I know and see, that inconuenience which is secret in other men, must be referred to God who knowes all, and we must giue account that doth wrong. Thirdly, say you, *by kneeling at Sacrament some of you will grow to a dislike of those Ministers which vse it.* Answ. So some may grow to a dislike of those Ministers also, which refuse to vse it. But whence is it they are so forward to dislike their Ministers who kneele? is it not of their priuie pride, ignorance, and other like distemper? and this we may truly say of them which in an vnrighteous cause are so extremely censorious. Besides whether is more to bee blamed, the Minister who doth his dutie, or the people who wil not doe it? should the Minister refuse to kneele, that hee might not bee disliked of some of his people, or the people rather be contended to kneele, that they might not be disliked of their Minister? Iudge impartially, I pray you betwixt the Minister and his people. Onely you doe well to speake the truth of your peoples disposition, which both they and you may be ashamed of. I am heartily sorie, that men and women professing the feare of God, should carrie themselves so farre out of good order. Are we not the Messengers of the Lord Iesus? haue wee not approued our faithfulness and diligence in our Ministries to God and the Church as well as the best of you? Are we to stand or fall to our hearers, & not rather to our Master in Heauen? is there a necessitie for the comfort of our Ministries that we only vse what gestures some of our timorous people think well of? Oh Brethren, call vpon your followers in good earnest that they despise not the Ministers who are contrary minded. Let them not make our reproach and disgrace their common talke among themselves in their referred meetings. Bid them to lay their hands vpon their mouches, when they are ready to vtter bitter censures against vs. Admonish them to be willing to heare the word of the Lord without Partialities.

These Counsels are good I suppose, not onely from you to them, but from me to you. I know you are too dull and remisse in calling vpon them; nay many of you (I speake what I know) doe lend a glad and willing eare to those who doe backbite and caluminate. But your cause against kneeling at Sacraments (naught of it selfe) prospers the work through such vnjust and irregular managing. Fourthly, you say, *some of you who are strongly perswaded may bee occasioned by others kneeling at Sacraments to call in question the truth and sinceritie of their profession.* Answer. And do not all men see that by this opposing of kneeling you giue as much occasion to vs, to call in question the truth and sinceritie of your profession? nay more; because affecting of an vnlawful singulartie is a dangerous bore of hypocrisie; and especially when it is of a matter of circumstance, in the neglect of Gods substantiall worship, of loue and justice to men, and of your seuered vocations. Onely againe you are trumpeters of your owne shame, and, as if experience could not teach vs the rashnes of your professors sufficiently, you thought good to certifie the world by writing. True it is, it is an ordinarie thing with your side to iudge and call vs formalists, transgressors, Hypocrites, and such like; whereby appears if God had committed our iudgement to some of you, we should bee sure to find hard measure at your hands. But blessed bee God, that all iudgement is committed vnto the Son, that so iudgement may bee joynt with iustice. Yes, sayes the (a) Apostle, why dost thou iudge thy brother? or why dost thou set at naught thy brother? Wee shall all stand before the iudgement seat of Christ. Truly in this consideration (I hope) we labour (b) to bee accepted of him, and (c) need not passe to be iudged with mans iudgement. I adde also, that in thousands who haue kneeled at Sacraments time hath proued the sinceritie and truth of their profession; and I hope will still proue, though there haue bene and will be dissemblers both with vs and you, whose hypocrisie

(a) Ioh. 9. 22.

(b) Rom. 14. 10

(c) 2d Cor. 5.

9. 10.

(d) 1st Paul

possession 12.

Cor. 4. 34.

ſee we cannot hinder I beſeech you for the loue of Chriſt (by whoſe blood we beleeuẽ to be ſaued as well as you) looke into your owne hearts, ſince you haue no windowes to looke into ours, and if you will not encourage vs in a Chriſtian courſe, doe not diſcourage vs. Weaken not our hearts and hands (at the beſt weak enough) in the profeſſion of the Goſpell, leſt the guilt of a ſcandall (incomparably worſe then you complaine you ſuffer) lye heauie vpon your owne ſoules.

Laſtly, you ſay *ſpecially* it will bee hurtfull, that Miniſters and people ſhould conſorme to Kneeling. Who haue long diſuſed and reſuſed is heretofore, becauſe by ſo doing where the people ſhould grow forward to perfection, they will grow backward to Poperie and ſuperſtition; and alſo the Miniſters ſhall expoſe all their doctrine to the danger of being called in queſtion for the truth of it. *Anſw.* If I aſke you here, why kneeling at Sacrament is not in the way to perfection, as well as ſitting or ſtanding, you giue no reaſon at all for it, as though your authority and ſaying would ſerue our turne. I hope it hath appeared by this Treatiſe, that kneeling is not a going backward, but forward in the way to Heauen. And for your charge that the ſame is a declining to Poperie or ſuperſtition, I haue answered in this Chapter at large already. Beſides may not wee except againſt their ſtanding and ſitting, who haue kneeled heretofore, in like manner; namely, that they goe backe from a geſture of deuotion and humilitie, to a more vnreuerend carriage, and more anſwering and ſeruing to mens prophaneneſſe? But the chiefeſt thing you ſeeme to feare is *the diſcredit of your Miniſtries*. I know that a Miniſter ought to his power to preſerue the credit of his Miniſterie, partly by the grace and authority of his Preaching, and partly by fidelitie in his Calling, and an vnblameable life; as the Apoſtle commandeth Timothy. *Let no man deſpiſe thee, but bee thou an example of the beleeuers, in word, in conuerſation, in charitie, in Spirit, in faith, in puritie; and giue attendance to reading,*

ding, to exhortation, to Doctrine. 1. Tim. 4. 12. 13. But did ever the Apostle require a Minister to preserve the credit of his Ministrie by contending against a lawfull gesture; and therein against the custome of the Church, and the authoritie of the Magistrate? Again, it seemes you account it no discredit to your ministries to oppose the gesture of Kneeling, though you open the mouthes of thousands against you therefore. But if you ought to have a good report among them which are without, 1. Tim. 3. 7. I am sure you ought much more to have declined the discredit of your persons and ministries, among the true (though conforming) members of the Church of God. Strange it is, you should regard no discredit, but with people of your owne side? Again, you speake of discrediting your Ministries, and doe not you, *de industria*, lay the ground of such your discredit? For if before the people you had not discredited a lawfull gesture, your selves should not have bin discredited among them for all the praise of it. Again, who are you, that you should stand vpon your credit in this manner? Doe the people take you, for men inspired as were the Apostles? Would you by no meanes be seene to acknowledge an infirmity, or reuoke an errour, before them? *Alas, poore Bats*

d Bishop Mart. that wee are! (that I may vse the words of that (d) learned Bishop;) Why should wee presume, that the credit or discredit of the Ministrie of the Gospell should relye or depend vpon vs? Have wee seene Christ in the flesh? Or came the Word of the Ministrie from vs, that wee should assume to our selves the Apostolicall honour of not erring in anything? Again, doe you set the credit of your Ministries in a gesture, before the libertie of your said Ministries? That is, as if a man should rather be contented to loose a great Lordship, then walke vp and downe in some part thereof, least envious beholders take thence occasion to dispraise both him and it. Is it not a wofull pretence, not to kneele for discrediting your Ministries, when yet by that respect you expose your Ministries, not

d Bishop Mart.
Defens. gen. sh.
 3. Sect. 14

to contempt alone, but confusion. - Again, you must consider that all the comfort of your preaching and paines dependeth vpon Gods blessing. Wherefore so long as you goe on therein (e) according to truth and a good conscience, you haue no cause to feare the discredit of your persons and Ministries. I say further, that ye haue discredited this Church by an vnlawfull resistance against kneeling; not onely the Conuocation-house, (as the scornfull (f) Replyer saith,) but also the Parliament house, yea all degrees of men, all conformers to kneeling in all the kingdome. Alas! how much, and how earnestly you seeke our shame, your booke and speeches and practise doe giue infallible testimonie. Now ought you not to make amends, where you haue done wrong? Should you not speake for the peace of the Church for feare of some disparagement with her contentious members? haue you discredited kneeling, and will you not of conscience doe it right againe, for feare of your private discredit? what a strange kind of peruersenesse is this, in those which would be thought to excell others in wisdom and honestie? Furthermore, take notice I pray, that God of his great goodnesse hath maintayned the credit of such as kneele at Sacrament, and of their Ministries, as much as euer he did (for ought we are able to see) the credit of the worthiest man that euer graced your non-conformitie. Yea of those, who after refusall of conformitie haue vpon ripe iudgement yeelded vnto it, this Church hath had excellent lights to Gods glorie; when some of your Preachers persisting in their nonconformitie (as Master (g) *Sprins* hath obserued) haue notwithstanding fallen into plaine prophanenesse and wickednesse. So that whiles they haue endeauoured to shun a lesse disgrace in an euill manner, by Gods iustice they haue fallen vpon a worse. And sometimes it hath happened, that they for whose sake some Minister hath opposed against the practise of ceremonies, haue prooued afterward either bitter enemies and refuge. (f) Repl. gen. to B. Mart. ch. 5. pag. 82. (g) In his Epi-

Perhaps here and in many other places, you will be expounding according to the old use, that kneeling at Sacrament is vnlawfull in it selfe, but looke what focuses you haue laid tending to proue that, I haue refused in proper place; let vs not dally therefore, the case is now of scandall in a thing indifferent, such as the gesture of kneeling at the Sacrament is at least in this place must be supposed to be, else what force shall your arg. taken from scandall, haue of it owne to proue the vnlawfulness of that gesture? if it haue none your trifling about it, is shamefully childish & ridiculous. You see I am faine of to call you from an old

mies, or at least no better then enemies to himselfe. Finally, you confesse (nothing at all to your credit) still, that which we beleeveth to be true, that many of you doe refuse kneeling at Sacrament, for avoyding of discredit among the professours of your owne side. And in my conscience I am perswaded, and so are many more, (vpon strong presumptions) that were it not for such and such, a great many of you would be contented to kneele. Sure I am in our conformitie, wee have suffered many aspersions of reproach and disgrace (of which I have not had the least portion my selfe) that wee (b) conforme vpon euill motives, that we have lost the power of our Ministries, and such like: but wee are well content to waite the time which God hath set, for full discooerie, both of our hearts and our cause. In the meane time according to our talent by the grace of God in some measure labouring to serue him, not with the flesh of mens humours and fancies, but with the spirit of truth and holinesse, in the Gospell of his Son Iesus Christ. And so much bee answered to your former argument against kneeling at Sacrament, taken from the breath of the bond of charity, kneeling breakes the bond of charitie, because it causeth scandall and sinne vnto the foules of others. Now remaineth the other, whereby you endeavour to shew the said kneeling to breake the said bond of charitie. The God of all wisdom and grace guide my heart and hand, to the setting forth of his glory in such answer thereof, as duely apper-
in their nonconformitie (as M. Hall saith) they haue lost the power of their Ministries, and such like: but wee are well content to waite the time which God hath set, for full discooerie, both of our hearts and our cause.

CHAP.

CHAP. 6.

YOur other argument to shew, that kneeling at Sacrament breaketh the bond of charitie, is this, because it iudgeth and opposeth all the Churches of Christ, for doing euill, who haue praistified other gestures: you giue vs the summe and effect of this argument in a scattered fashion here and there in your bookes; and it may be formed in this manner. *All actions, which crosse the Catholike Church of Christ; that is, the Church of all ages and places, breaketh the bond of charitie: but kneeling at Sacrament is an action which crosseth the Catholike Church of Christ, that is, the Church of all ages and places.* Ergo: My meaning is not by this forme to wrong your cause, for (as I said) the summe and effect thereof is in your owne bookes; as in the processe of this Chapter, (God willing) I shall make appeare.

I will not stand vpon the proposition at this time. The assumption I doe denie in two respects. 1. If other Churches and persons haue vsed a different gesture from ours, it followeth not therefore, that wee crosse or oppose, iudge or censure any of them. There is a libertie of gestures by Gods Word granted vnto the Church; and accordingly there hath ever beene, and ever will be great varietie in practise; yea in the same age, countrey, and person; and at the same ordinance. Wee are not therefore irregular to the Catholike Church in gestures, whiles the rule allowes a libertie hercin to all the members thereof, as circumstances require. 2. Is it not true, that we doe varie from the iudgement and praistise of the Catholike Church of Christ, in our particular gesture in controuersie; nay it is contrarily true, that we doe not varie. For either particular Churches and persons haue kneeled as well as we; or they haue vsed adoration in the art of receiuing, which is of the same kind with kneeling; or they haue allowed kneeling in their professed

judgements, though according to the present time they haue practised some other gesture; or lastly, they haue not condemned it, as being vnlawfull, and impious in its owne nature.

Self. 3.

Now for the more effectuell finding out of the truth, I haue in other parts of this Treatise in a manner passed ouer all the testimonies of Christian Churches and writers, that I might as it were in one view, muster the same together in this place, by Gods grace I will not peruert the meaning of any Authour, but sincerely strine (as well as I can) historically to describe the judgement and practise of all ages and Churches concerning kneeling at Sacrament, from the Apostles vnto this day. First, running through so many centuries of yeeres, as reach to the decreeing of Transubstantiation; and so passe onward till from the reformation of *Luther*, wee may descend to our owne time. I will reckon the Centuries, as the *Magdeburgian* Diuines doe; and so the first centurie beginning at the birth of Christ, shall end with the death of his beloued Disciple *Iohn*, who survived all the rest of the Apostles. And at every period of seuerall either times, or places, or persons; first I will set downe what you doe say thereof, (if I find you to say any thing) and then I will deliuer my owne mind, as much as good reason shall lead me to iudge, pertinent to the purpose, and agreeable to the truth.

Self. 4.

(a) Disput. pag.

69.

(b) Abridgm.

pag. 58.

First, then we must begin with the Primitiue Church, and of that the disputer hath taken vpon (a) him to proue that kneeling was neuer used before the dayes of *Honorius*. In like manner the Abridgm. (b) affirms, that the Primitiue Churches for sundry hundred of yeeres, after the Apostles neuer used to receiue the Sacrament kneeling. But before we passe to the particular centuries, it is not amisse, that we take some needfull things into consideration. As,

Cause.

Consideration 1. for Stating of the question.

1. **W**Hat our brethren doe meane, when they de- *Self. 5.*
ny kneeling to haue beene vsed in the Pri- *I:*
mitiue Churches, I finde when they cannot answer the
instances which are giuen for kneeling and other gestures
of adoration, they haue a threefold refuge to help them-
selves. First (say (c) they) *(c) Repl. part.*
the question is not of bowing, *pag. 112.*
or any other fashions of adoration, but onely of kneeling. But
let all men iudge, whether this be an equall stating of the
question betwixt vs; for if other adoring gestures be of
the same kind with kneeling, and wee can prooue such
like to haue beene vsed in the Primitiue Church in the
act of receiuing, haue wee not the effect of our desire?
hath not the disputer giuen vs a rule, (d) *(d) Disput.*
that from one *pag. 156.*
forme of personall adoration, we may reason for any one? sure-
ly, if the Christians in the Primitiue Church did bow,
and otherwise adore in the act of receiuing the Lords
Supper, (though kneeling be not exprested, yet) their
example is euident against you, and for vs; for all the
grounds whereby you defend sitting and standing, and
condemne kneeling, doe in like manner oppose and con-
demne other such adoring gestures; for kneeling is con-
demned by you, because it is a gesture of adoration, as
sitting and standing are defended; because they are not
such; so that kneeling and other formes of personall a-
doration, being of the same kind and vse, doe stand or fall
all together. Therefore you doe vs wrong to pitch the
question vpon the name and word, *kneeling* rather then
vpon the sense and purpose thereof, which is humility
and adoration, especially when your selues instead of sit-
ting, prooue altogether by standing. (as supposing it to
be of the same kind) yea and endeavour to prooue stand-
ing also at the Eucharist, by the custome of standing at
prayer. Secondly, (say (c) they) *(c) Disput.*
the question is not, *Self. 6.*
whether there bee any record, that kneeling was vsed at the
time of communicating, but whether it was vsed, *(c) Disput.*
as the receiued and allowed carriage of a Communicant. *pag. 131.*

But this is a hole provided onely so creepe out at. What if we can prooue, that good Christians did vse kneeling at Sacrament, will not that serue the turne? is it not as good a testimonie, as if our posteritie should prooue standing or sitting to haue bene vsed in this Church in the dayes of *Queene Elizabeth*, and *K. James*? yet that I am sure, you will iudge, would bee a good testimonie for the praise of standing and sitting, and for an historicall continuation of times catalogue; behold therefore if we can produce out of Antiquitie examples and testimonies for kneeling, so long as the persons were godly Christians, though priuate persons, there is no reason, why we should be tyed to bring forth any record of the publike allowance of them. Is it not enough that kneeling was vsed by them, who were as well as your selues true beleeuers in Iesus Christ?

Self. 7.

(f) Repl. partic. to Bish. Mort pag. 93.

g Mr. Baines gives you instance in sundry particulars and some of great importance, *Discle.*

nyall, pag. 42.

(b) Mr. Baines expounds, *De*

custom, of a

farther so im-

port no more

than it was

taken vp for

a custome,

which (saith

he) is elegantly said to be a

decree *Dis-*

trials, pag. 44.

I say not so much here.

Thirdly, (say (f) they) the question is not, what was done or spoken by particular men, but what was enioyned to whole Churches. But this is both an vnlearned and an vnreasonable shift. For know you not, that many (g) things were taken vp, and generally practised in the ancient Church, before any Councell did enact or enioyne them? besides is it so, that there is no title for the tryall of a Churches practise, but the Canon of some Oecumenicall or Synodicall assembly? must wee now reiect Historians, when reporting of some fashions in such or such a countrey, or place, they tell vs onely, *This, or this was the manner there*; Again, doth not custome obtaine in time *vim legis*, the force (h) of a decree? and why then doe you stand so much vpon the voyce of a Countell, if we can acquaint you with the voyce of custome? Furthermore, a decree doth not alwayes inferre, either a generall practise, or practise of the best people; at least this latter, you will easily beleue of your selues, in opposing the decrees of the Church of England. I adde, that decrees are many times laid asleepe, so that howsoever they may determine for the practise of the present

present time, yet cannot speake for scores and hundreds of yeeres afterward. Therefore if we bee able to giue you custome for kneeling in the ancient Church, be contented I pray, and shew your selues men of equity, in captiuating your wils to right reason.

Now concerning all these rules which you haue giuen, for restraining of the question, I request (my brethren) leaue to admonish you of some things. *Self. 8.*

First, that you cannot reasonably limit the question so much, if you but consider how largely you haue spoken against the antiquitie of kneeling, for you (i) affirmed, *(i) Disput. to the Reader.* that *Antiquitie is Wholly against vs, and the Primitive Churches neuer so much as heard of kneeling, and the Churches succeeding excluded it out of their Congregations, and gave no entertainment vnto it, for the space of 1200. yeeres.* What are these but flourishes and vanities, before the world to disgrace our kneeling withall, which you will not stand to?

Secondly, you can much lesse limit the question, if you consider, that by any instance of kneeling or adoring gestures, our purpose is plentifully attained. For why doe you search into the ancient Church in this controuersie, but partly to shew the consent thereof against the practise of our Church, and partly to shew, that kneeling was not brought into the world, before the man of sinne brought it in; and therefore you haue taken vpon you the prooofe of a Negative, in these (k) words; That kneeling to receiue the Sacrament was not used as the institution of the Lords Supper, not after in any age of the Church, before the time of Honorius the third, about the yeere 1210. Now who doth not see, that one plaine instance of kneeling at Sacrament in the ancient Church quite overthrowes this great Negative; specially if the same bee approoued by the writings of such as were principall Doctours in the Church, for that implies the like and answerable allowance of multitudes, who were led vndoubtedly of them. *(k) Disput. pag. 67, &c.*

Thirdly,

Sect. 10.

Thirdly, you can least of all limit the question as you doe, if you consider, that by so doing you tye your selves in like manner vnawares; for according to your owne order we expect, that you should prooue that *sitting* was vsed for the first twelue hundred yeeres, and *not another gesture* of the same kind; yea and that it was also publickly *allowed* and *decreed* in the Church. But alas, you bind a burden on our shoulders, without pitty; which would breake your owne backe, if you were put to it. Again, giuing you the libertie of standing (so farre as it is of the same kind with sitting) to prooue vpon, according to your owne order, wee expect, that for the ages before the time of *Honorius*, you shall prooue that standing was *allowed* and *decreed* by the Church at the Lords Supper. In all these things, both on your part and ours, what can be done, will (I suppose) in some degree appeare by and by. And so much for the first needfull point of consideration.

Consideration 2. for instruction about the prooffe.

Sect. 11.

NOW that we haue spoken to the stating of the question, let vs next obserue something about the prooffe. Concerning your prooffe I must tell you: First, it is impossible to prooue your Negative, being of that latitude, in a matter of fact, if all the wits on your side, were thereunto set on worke. This you cannot denie: Secondly, all your proofes looke quite off from sitting, as if it were an vtter stranger in ancient times; and those testimonies you alledge for standing, are nothing to your iust purpose, because that standing they speake of, is not to be considered of the same sort with sitting, that is, as a table-gesture. This you cannot fairly deny: Thirdly, your proofes leaue the mind suspending, because they are but probabilities, as the doubtful con-

struction

struction of words in Grammar; the concluding from one ordinance to another; the report of some late writers of Antiquity without certain record, and such like: bold and bare conjectures satisfie not.

Touching our prooſe, if the ſame appeare to be effective. *Self. 42.*
 Quall and plaine, I entreat you, as you loue the truth, that you ſly not off, as ſome of you are wont to doe, in this manner. Firſt, that *The (ſ) places which we alledge for adoration at kneeling out of the Fathers, the Papiſts plead for their idolatry;* for all men know a difference betweene kneeling vnto God, and to the elements of bread and wine: and though our teſtimonies do proue their praſtice of the former, yet the latter they proue not; and if the Papiſts doe pervert the ſame, with their falſe and vnfaithfull interpretations, ſhall that prevent the lawfull vſe of the teſtimonies, and take our right in them quite away from vs? Secondly, ſly not off, by ſaying, *(m) That the adoration which the Fathers ſpoke of, was inward onely and not corporall:* why did you not ſhew reaſon to evince, that this was their vndoubted meaning? Such is the vanity of man contending, that he pleaſeth himſelfe in any ſhift, whereby he may elude, what his aduerſary produceth. But what if they ſpoke of adoration Internall, truly they which allow of that in the act of receiving, will not diſallow the externall: but as the word *Adoration* both in Scripture and the Eccleſiaſtiſtall writers, is commonly vſed for outward worſhipping: ſo in our teſtimonies of the Fathers, the ſame will manifeſtly appeare. Thirdly, ſly not off by ſaying, *(n) That the Fathers did ſometimes ſpeake of the Sacrament in a Rhetoricall manner:* for though they ſpeake rhetorically ſometimes, yet then they vſe ſome evident trope or figure, which doth ſhew as much: but in a matter of fact, in a thing affirmed or perſuaded to be done, to ſay they rhetorize, is to make them abuſers of the people, or your ſelues rather abuſers of them, that I may be admitted ſo to ſpeake in a rhetoricall manner.

l Repl. partie. to Bp. Mors. pag. 52.

m Diſp. pag. 66.

n Diſp. pag. 65.

o-Treat. of div.
worship pag.
40.
p. pag. 39.

Fourthly, fly not off by sleighting of the ancient Fathers, and godly people of their times: what if kneeling were vsed in the Church before *Honorius* time, what then? *If the (o) Fathers vsed that gesture, it was not well done; and howsoever (p) kneeling cannot be proved before Popery, because some Popery was in the Apostles time.* Alas! what judgement and vnderstanding is in such arguing as this? what edification redounds to other men, from these idle vagaries? Lo, we make no mans practise a rule to build our faith on, we holde the holy writ all-sufficient for our guidance in very gestures. Onely with the eye of reason, looke vpon your owne intentions, in searching into Antiquity, and vpon ours in this place; and stick close to the matter in hand, which is *de facto* of our agreement and disagreement with the Ancient Church in the gesture of the Lords Supper. And so let vs friendly joyne together in this issue, all other objections having bin fully answered already. Now your reasons against kneeling in the Ancient Church are either generall and more large, or else restrained to the severall Ages and Centuries. Those first I must take out of the way, and then (I hope) I shall be at liberty to take the particular Centuries in their order without more ado.

First generall reason against kneeling in the Ancient Church, taken from the gesture appointed at prayer on the Lords dayes.

542. 13.

Y Our first generall reason (and the great one in your account) is this: *There was (say you) (q) a generall order in the Ancient Church for standing at prayer on the Lords day.* The principall ground was in the fourth Centurie, Can. 20. of the first and great Council of *Nice,*

Nice, in these words. *Quoniam sunt in Dominica die quidam ad orationem genua flaccientes, et in diebus Pentecostes, propterea utiq; statutum est a sancta Synodo, quia consensu et conveniens per omnes Ecclesias custodienda consuetudo est, ut stantes ad orationem vota Domino reddamus, because there are some which bow their knees upon the Lords day, and in the dayes of Pentecost, therefore the holy Synod ordermeth, that when we pay our vowes unto the Lord in prayer, we doe it standing, so the end a convenient custome may be kept alike in all Churches.* This Canon you say was in the next Centurie, (r) confirmed by the sixth Council of Carthage; and by one held at Rome vnder Hilarius then Bishop. Also you say in the seventh Centurie the same Canon was in effect confirmed by the sixth generall Council at Constantinople; and in the ninth Centurie by the Synod of Turon.

Disp. pag: 87
saith, that this
Council made
a Canon for
standing in pra-
yer; where it
onely decreed
Canons Niceni
Councili veros.
(which are
there repeated
20 in number)
esse obfer ransari
the man was
mistaken a lit-
tle.

Moreover you quote for standing at prayer in severall times the testimonies of particular men; as *Iustin Martyr* and *Tertullian* in the second Centurie. *Cyprian* in the third. *Basil* and *Ierom* in the fourth. *Chrysostome* and *Augustine* in the fifth. And for want of more witness you skip over to *Anselme*, who lived in the eleventh; and (s) so to *Hugo de sancto villore* in the twelfth. And further you thinke you need not goe, because in the thirteenth you fall vpon *Honorius* the third, who is your *Terminus ad quem*.

Self: 14.
This the
Scotchmen perch
asse. 58. borrow
out of the 2p.
of Rich. pag.
161: and so ad
itto the Disp.
number.

Now from all this, you inferre in this (t) manner. *That either the primitiue Church used a gesture of greater reverence and humility at the receiving of the Bread and Wine in the Lords Supper, then they did at prayer; or they never reserved the Sacrament on any Lords day, or one any other day betwixt Easter and Whitsontide, (all which were absurd to affirme or imagine.) or else it must needs be granted, that they used to receive the Communion you might insert sometimes for that is all your conclusion will beare] with some other gesture then kneeling.*

Self: 15.
I abridg. p. 29.

Our Answer.

S^{ct}. 18.

S^Ome thing I have answered to this matter, chap. 4. but now I will endeavour to shew the impertinency & weaknesse of it more fully. Some paines indeed you tak in citing authors for standing at prayer, which (I confesse) was needfull for the countenance of your cause, for having nothing in a manner expressly for standing at the Communion, it was discreetly done to make a shew of antiquity, for standing at an other ordinance. But how little the same is to purpose, is so easily perceived, that I should greatly marvell at this stirre you make about it, but that I see you haue nothing else to pretend. But before I make particular answer, I will take into consideration the truth and force of testimonies, which you haue produced for standing at prayer.

S^{ct}. 17.

There was a decree (it cannot be denyed) in the Church, for standing at prayer on the Lords dayes, yet was not that decree in all either times or places in force. In the first three hundred yeares there was no decree at all, in the fourth Centurie when the Fathers of *Nice* made the Canon for standing at prayer, kneeling was in common practise, as the Canon it selfe declareth. In the fifth Centurie the Councell of *Carthage* convinceth not much; for that Councill did not *de industria* fasten their thoughts and care vpon the particular matter of standing at prayer; but so it was, that the Popes at that time, *Zozimus*, *Bonifacius*, and *Celestinus*, one after another, most vehemently vrged the Councill, with the priviledge of appealing to *Rome*, which they said was granted by a Canon of the Councill of *Nice*, which indeede *Zozimus* had wickedly counterfeited. Herevpon the Fathers of the Councill of *Carthage*, were put to it, to finde out the true Canons of the *Nice* Councill. But when after diligent search made, and no co-

pies could be found grecke or latine, which had therein that Canon of appealing to *Rome*, they reiected the Popes both vnreasonable demand and abhominable fraud, and established the true Canons onely wherein their copies agreed. So that their purpose was not (as is plaine) to pitch vpon the (a) gesture of prayer in particular, but by searching and finding out the true Canons, to withstand that which was false and supposititious, by the pretence whereof the Popes had contested for the priuiledge of Appeales. Sure here was not much for particular standing at prayer. And vnto like purpose may it be said concerning the Roman Council vnder Pope *Hilarius*; for as it establisheth onely in generall words the Canons of the Council of *Nice*. So the occasion of that Council is said to be *incumbens necessitas, de confirmandis Concilii Niceni statuta de ordinatione*. See what great respect was particularly had to standing at prayer. And indeed the generall reviving of old decrees includes oftentimes some particular things, which the Revivers thought not vpon; nay which peradventure they would haue condemned or corrected, if present occasion had brought the same into publick demerment and agitation. It is a small countenance therefore, which the Councils of *Carthage* and *Rome* seeme to giue you for standing at prayer, when they established onely the Canons of *Nice*, the one for asserting the true against the Popes counterfeit, the other for reviving those Decrees which concerned ordination. Sure I am *Augustine* who lived in this Centurie, speaking of the custome of standing at prayer (w) professeth, he was not able to affirme, that the same was vsed in his time vsed through the whole Church. And we know that *Augustine* was as likely to know the custome of his owne time, as you living in this age can possibly be. In the seventh Centurie, though the sixt generall Council of *Constantinople* reuived the old Decree of standing at prayer, yet it was, (which you also confesse) because

Here the Disput. pa. 87. was mistaken, for the Canon here mentioneth was the *Nice* repeated.

August. Epist. 119. sub nomine cap. 17.

that custome was in many Churches neglected at that time. In the ninth Centurie the Synod of *Tarou* vnder *Charle* the great made a (x) decree for kneeling at prayer, excepting the Lords dayes, and some other solemnities, whereon (saith the Canon) the vniuersall Church vieth to stand. And this testimony I confesse doth declare the practise of the Church in those dayes, though their testimony would haue had more strength, if the Councill had beene generall, which it was not, for it consisted onely of the Bishops and Abbats of *Tarou*.

SECT. 18.

Now I will adde a word of your testimonies of particular men: *Iustin Martyr* sayes, *After the exercise of the word, they rose up and prayed.* VVhat followeth? Verily this they might doe, and yet kneele downe. *Tertullian* indeed is cleerer, *That standing at prayer on the Lords dayes, and the dayes betwixt Easter and Whitsontide was a custome in his time:* (yet it was the Disputers errour, that *die Stationum* were put by *Tertullian* for the Lords dayes, which I let passe.) So take this testimony for the second Centurie. For the third, you bring *Cyprian*, saying, *Cum stamus ad orationem*, as if this would proue, that kneeling was not vsed at prayer, on the Lords day, throughout the yeere, in the whole Church, for the space of an hundred yeeres: this Disputer regarded not weight, so he could get rale. For the fourth Centurie *Basil* testimony and *Ieroms* are needlesse, for the authority of the *Nicen* Councill in that age might suffice: yea and *Basil de Spiritu sancto*, specially that latter part which you alledge for your purpose, is a counterfeit, as Mr. *Cooke* in his censure sheweth. For the fifth Centurie *Chrysostomes* testimony is weake for you, who speakes onely of the Ministers or Deacons standing at the Altar, and calling vpon the people to pray. Indeed *Augustine* speakes plainly that they stood at prayer, but he doubted, whether they did so in all Churches, as I haue noted before. For the eleventh Centurie *Anselme* (like *Cyprian*)

is cited for saying, *Cum stamus ad orationem*. For the twelfth Century *Perth-M* borrowes *Hugo de sancto victore*, out of the Bishop of *Roch.* discourse, where (y) , Pag. 162. he might haue seene how little it is for the generality of standing onely at prayer on the Lords dayes; for there he is shewed, that in *Hugo's* time, they stood at prayer, but till the collect [*Domine Deus Pater qui nos ad patriam, &c.*] was said, which is the last Collect of our first service; yea that this hath beene the practise of the Church aforetime may seem by the end why they stood in prayer, namely to confirme their *Catechumens* in the point of Christs resurrection. Therefore, during that service which they called *Missæ Catechumenorum* they might stand in prayer, yet not at the other which they called *Missæ fidelium*, when the *Catechumens* were dismissed. This then is the summe of your pertinent allegations and testimonies: for Centurie 2. you haue *Tertullian*. Centur. 4. you haue the Council of *Nice* with *Ierom*. Centur. 5. you haue *Augustine*: (the Councils of *Carthage* and *Rome* are little to your behoofe.) Centur. 7. you haue the sixt generall Council of *Constantinople*: and for Centur. 9. you haue the Synod of *Treou*. And this is all that you haue said of any moment, as you may plainly see. And now I will deale with you, with application of some particular answers.

First, of the 12. hundred yeares and more, you haue no certaine prooffe of 7. hundred, and more: for of Centuries 1, 3, 6, 8, 10, 11, 12. no materiall testimony is found: and those testimonies you bring for the other five Centuries, doe not shew each the practise of the vniuersall Church through a whole Century; nay in those yeeres it appears that standing was laid downe in many places of the Church. If you say there was a decree made, and so it is not to bee enquired what was done, as what should haue beene done by that order; Answer: first, there was no decree in the first three hundred yeeres. Secondly, the decree of *Nice* could not be an absolute bond

bond to posterity, but as the same was approved by them, whose it was for the present to governe the Church of Christ: Old decrees of indifferent things doe not sempiternally binde, but Christians may vie their liberty therein, *non remittunt Magistratu, Praesbiterij, Ecclesiae*. Thirdly, your selues no doubt thinke that Canon of *Nice* to haue beene an vnlawfull decree; and so the practise of them which did othwise out of conscience, to haue beene commendable and good. Vpon which ground the decree is not so good a testimony of the ancient Church, as the practise of those, whom your selues in confessing against *this* Church doe resemble. Fourthly, but why should you once pretend a decree when from the differing practise of the Church in many ages and places, your purpose of quite condemning vs by all antiquitie must quite faile. So then let the Reader obserue, that if you could conclude, from the gesture of prayer on the Lords day to the gesture of the Communion, yet you were little helped thereby, because you cannot shew vs, what was done at all for 700. years, nor what was certainly done in all the Churches in the other 500. Thus farr already the wing of your argument is clipt in my first particular answer.

Self. 20.

Secondly, it will bee further lipt, if out of that time, to which your testimonies do serue, all the week dayes be excepted (saying in the feast of Pentecost, through the whole year. Whereby still your argument is brought into stricter bound, of time, and to your great disadvantage, inasmuch as in the ancient Church, they had Communion frequently on the weeke daies, (so passe, that even vpon the Saboths themselves, *Hugo* testifies that they kneeled downe at some prayers, (see *Ep. of Roch* discourse, pag. 162.) and againe that standing was onely yied at the former service, if yet you will yeeld *Hugo* to expound the Synod of *Tanen* which was not long before him. Howsoeuer) the weeke daies you must be contented to leaue vnto vs.

Thirdly,

Thirdly, your reason followes not from their standing at prayer vnto the Communion, indeede the Abridg. Sect. 7.
sayes, it were *absurd to thinke or speake, that the ancients used a gesture of greater reuerence and humilitie at the Lords Supper, then they did at prayer*; and the Disput. sayes, *it is to make the Fathers and Councils senselesse, ridiculous, and inuerters of the order of nature*: but with their leaue it is no more to thinke or speake this of them then it is to thinke or speake it of our owne selues; for how do we vse our liberty of standing at prayer, though we kneele in receiuing the Lords Supper. and so might they, who had as high a conceit of the holy Sacrament, as we haue, as appears by the Fathers writings, setting out the excellencie thereof in a hyperbolically manner, and we can not iudge of ancient times so well, by your presumptions and rules, as by the opinions and straines of them, which were then the principall lights of the Church. They saw not with the disputers eyes, the doctrine of a Table-gesture was not then on foot. Adoring gestures were not then conceived more vnlawfull for a Communicant, then for a suppliant. Besides in the strength of your owne opinion you do weakly begge, that because custome and Councils had led the Church to stand at prayer, vpon a seuered respect, it was therefore absurd, senselesse, ridiculous, and against nature to kneele at the Lords Supper: for if there was a fault, it was in prohibiting the gesture of kneeling on the Sabbath prayers, and not in practising the gesture of kneeling on the Sabbath Sacraments, which might lawfully be done, whether the other was or was not; and I pray you mind, that their standing was vsed for commemoration of Christs resurrection, but the Sacrament is appointed for commemoration of his death. Also there appeares no reason out of the ancients, why they should receiue the Sacrament in the same gesture, wherein they vsed to pray.

* This be added, that the tenour of the Councils Ca-

2 *1st*, & *1st*.
(as *Parli. aff.*
98.) either in
one place say,
the custome
was to stand
on the Sab-
both with our
ment of
prayer: but be-
sides that no
Supper is ex-
press) no doubt
Can. 20. of
the Nicen
Councell
must cleere
both: for as
that Canon
by *1st*, testi-
mony and the
custome of
many Chur-
ches seemes to
be set on foot:
so the same
became a law
vnto *1st*, who
liued after. So
that as the
Canon spake
what *1st*,
meant. In like
manner, *1st*,
meant what
the Canon
spake. And
this is a rea-
sonable expo-
sition.

Self, 8.

nons condemneth you, if you please to mind it, aske them at what times, and in what ordinance standing must be vsed, and they will tell you, sometimes, *onely on the Sabbath dayes, and the feast of Pentecost*: for ordinance, *onely at prayer*. Now that which is *de iure speciali* (so as this decree of standing at prayer was) ought not be extended further, then is specified in the letter of the decree; thinke you any body would hold themselues bound to stand at receiuing the Lords Supper, by the Canon which was made for standing at prayer? were it not absurd and ridiculous to thinke so? you might as well say that the decree reached to other dayes besides those which were mentioned as to other duries besides prayer. The Canon of Nice is onely for standing at prayer? so that of Constantinople and Turon. So (2.) *Basil* and *Augustine*, so your impertinent allegations, as of *Cyprian*, *Chrysostome*, *Anselme*, and *Hugo*, all onely for standing at prayer. What now? was in so many ages the gesture of standing by no Councell, Father or Writer expressly referred to the Communion; and yet must we beleefe, that the Church vsed that gesture. because it was required in prayer? Be it knowne vnto you therefore, that the Canons of Councils, and Writings of Fathers, mentioning standing onely at prayer, are so farre from concluding for the Lords Supper, that they exclude it, for *Exceptio firmat regulam*, and the constant omitting in all antiquitie of standing at Supper, in the constant exprelling of it in the order of prayer, in so many ages, in so great a distance, is in stead of an exception, and strong against your manner of reasoning.

Fourthly, but what if we should yeeld, that the ancients vsed such a gesture at the Communion which they vsed at prayer? verily it would neither condemne the gesture of kneeling at the said Communion, nor advantage you for any sitting or standing. For first, they condemned not kneeling at Sacrament absolutely, be-
cause

entle they condemned it not in prayer. Nay at other times then commanded kneeling in prayer, as besides the testimonies of Fathers, your Synod of Turon doth beare witness, therefore they condemned it not at Sacrament in it selfe. Secondly, if they vsed the same gesture at prayer and Communion, they iustifie vs, for behold so doe we, if you say, we vse another gesture in both then they did, I answer as wee haue actually changed, so they knew they had libertie to doe likewise, you will grant they had liberty for kneeling at prayer, and then for the Sacrament your owne manner of reasoning will inferre it also: for if such an order had bin made in the Church, that all should haue kneeled (euen on the Sabbath) in prayer, (which might well haue bin) then we might haue concluded as you doe; therefore also they kneeled in the act of receiuing. Thirdly, let the reader obserue, that sitting by this reason taken from the gesture of prayer, is so much more condemned by all antiquitie, as the same hath iudged it of all the gestures, the most vnfit to pray in. For as their practise in the Primitive Church was (a) to rise from sitting (which in the exercise of the Word they had vsed) when they went to prayer: So their doctrine was, that to sit before God in prayer, was an (b) vnreuerent, and vnchristian carriage, therefore the ancient Church refusing & condemning sitting at prayer, refused as much (after your manner of prouing) and condemned sitting at the Communion. Fourthly and lastly, if standing was vsed in the ancient Church at the Supper, because it was vsed at prayer, yet that is nothing to your standing I trow: for as the Fathers neuer thought (as farre as wee know) kneeling at supper a will worship, or not decent enough or against the dignitie and duty of a Communicant, or a priuat worship in a publike place, or against Christian liberty, pietie, or charity: so did they neuer stand, because standing was commanded in the institution, or because they

a Surgentes
communitate
omnes, & pro
nationes pro
fundas.
Ius. Mart.
Apel. 2.
b Solum illud
irreuerentissimum
est. Tert. de
Oratione.

imitate Christs example, or because they would vse a table-gesture. No, no, the reason is cleere, that if they stood at Sacrament, because of the bond of standing at prayer, they did it for respect of the time; namely, the Sabbath, and the feast of Pentecost, when by standing, they would remember the resurrection of Christ. So the same respect that set vp standing at Sacrament, pulled kneeling away from prayer it selfe, for the time, to set vp standing also. It was not, it was not any proper or secured respect of the Supper it selfe, that standing was so vsed; for out of the times appointed, the consideration, on which such standing was vsed by the Church, vterly ceased; and so your standing and theirs are not of the same vse and signification. Wherefore (my brethren) you are to blame to trouble the world with such pretences of antiquitie against vs. But, oh Disputer, worthy you are to be noted for a wise man, that spend so many leaues, in thus disputing after your manner, to no purpose, except to mocke ignorant people. And so much be answered to your first generall argument, which is the Captaine of your whole troupe.

2. *Generall reason against kneeling in the
ancient Church, taken from the silence
of some Ancients in their Treatises
of Ceremonies.*

*Self. 24.
e Abridgm.
pag. 60.*

NExt you vrge in this manner. (c) *Iustin in his Apologie, makes no mention of kneeling. In that little booke of Orders, which is fathered upon Clemens, there is not the least intimation given of kneeling in the act of receiving: yea, many of the Fathers haue purposely set downe Liturgies and formes of administering the Sacraments vsed in their times, and therein mentioned even the least of the Ceremonies*

monies, that were then in use, but where shall we find any mention of kneeling, before Antichrist grew to his full height.

Ans. This reason deserves not an answer, because it is taken *a non scripto*, and that in certaine designed bookes, concerning a matter of fact. Besides, I retort in *Iustins Apologie*, in that little booke of Orders fathered vpon *Clemens*; in other bookes wherein the Fathers purposely set downe such Liturgies and formes of administering the Sacraments, we find not a word of sitting, till Antichrist grew to his full height, and that the Pope himselfe tooke that libertie. Again, in all these books you mention, we find not a certaine word of standing at Sacrament, till Antichrist grew to his full height, and the Popish sacrificers vsed it; and therefore you may see the falshood of your assertion, for how can *Iustins Apologie*, and *Clemens* booke, and the rest, mention the least ceremonies that were then in use, when there is mention of no gestures at all; But it is better with vs, for to answer your Negative, you will expect, we should give you instances: Suspend then a little, and I hope, not onely an inkling, but declaring of other gestures, then either sitting or standing are to be found, before Antichrist grew to his full height. Thus much may suffice for this place.

3. Generall reason against kneeling in the ancient Church, taken from the generall opinion and testimonie of some late Writers.

WE passe to your last generall reason, taken from the generall opinion and testimony of some late Writers: First, you (d) say, Master Foxe assures the use of the Primitive Church to haue bene sitting at sup-

Seff. 25.
Abridg. pag. 39. 60.

per, or standing after Supper, and the Writers of the Centuries affirme, that the custome of standing was very ancient, and used by many Churches. *Ans.* You mistake the Writers of the Centuries. See after in Centur. 2. Master Fox speaks onely of the Apostles times, and grounds vpon 1. Cor. 11. where no mention is made of any gesture, and therefore his testimonie must needs bee vncertaine.

Self 27.
Disput. page
111.

Secondly, you say (e) out of the Lord of Ples. de Eucharistia, that the East Churches of Grecia and Asia, did neuer admit of adoration. *Ans.* The Lord of Ples. means adoration of the bread, as hee saith, they neuer receiued the doctrine of transubstantiation, otherwise some testimonies of the Fathers of the Easterne Church, shall bee brought tending to shew, that adoration was vsed to God himselfe.

Self 28.
f Abridgm.
page 59.

Thirdly you say (f) the dialogue betwixt custome and truth in Mr. Foxes Martyrol, pag. 126. 4. compiled out of Peter Martyr, and other learned mens writings, affirmeth, that: be old Councils forbade all men to kneele downe at the time of the Communion, fearing that it should be an occasion of Idolatry. *Ans.* This dialogue mooues vs not, for neither can we find such a thing in Peter Martyr, or other learned mens writings of his time, nor is the thing truly affirmed. There is no old Council forbade kneeling at Sacrament: for as for that decree which forbade, that Communicants should be humiliter intenti erga propitiū patrem, that makes nothing against kneeling at Sacrament, as I shall shew by and by in Centur. 4. of that forbidding which was of kneeling in prayer, I haue said enough before, but this dialogue should meane some expresse forbidding of kneeling at Sacrament, because it expresseth this to haue beene the reason, least Idolatry should bee committed: but there was no such Councell; perhaps the Surueyour was misled (g) by this Dialogue.

2 Surueyour pag.
177.

taken from the Churches of all ages, answered. 471 PART. 3.

To these generall testimonies of yours, I will also sub-
ioyne some common answer: for what if all this be true,
yet is not our kneeling at Sacrament therefore condem-
ned absolutely in it selfe, and though wee yeeld you the
Primitiue Church and Easterne also; yet, where kneel-
ing might be vsed, you leaue vs (at worst) a little inch
of time, namely, before *Honorius* 3. a thousand yeres,
and also some little pittance of place in the Westerne
part, namely halfe the globe of the earth.

*A Counterpoise of generall considerations
for kneeling in the Ancient
Church.*

First what say you to the foure beasts, and 24. Elders, *Self. 29.*
Apoc. 4. and 5. which fell downe before the Lord,
and before the Lambe, in the celebration of his prayse
for their redemption? Master *Brighton*. sayes, this is
meant of the Church militant, namely the Ministers and
people in the publike assemblies, which if it be true, then
is there no time, when the Church could expresse this
more fitly, then at the Sacrament of Christs body and
blood. Where can Christ bee more honoured, then
where the disgrace of him is most liuely represented?
for he wils not his sufferings to be remembred, that hee
should still suffer, but that he might now bee honoured,
hauing overcome. Consider therefore the *Reuelat.* in
that same sense, and it cannot be denyed, that the adora-
ration there mentioned holds plaine correspondence
with that thankfull commemoration, which symbo-
lically presents the blessed Lambe slayne before our
faces.

Secondly, what say you to the phrases, which you *Self. 30.*
know the Fathers doe commonly vse in speaking of the
Lords Supper? that the Sacramentall signes are reue-
rend.

b Such like
speeches they
vie also of
Baptisme.

rend, dreadfull, terrible, venerable, precious, and honourable mysteries, that the Communicants (b) should come with weeping and wailing, with sighing and sobbing, with feare and trembling, with confessions, and deprecations, with prayers and thanks giuing, with contrition and compunction, with shame and sorrow, with humilitie and reuerence. Thinke you that men thus speaking, and thus thinking, would esteeme kneeling in the act of receiuing, contrary eyther to the nature of the Sacraments, or to the dignitie and duty of the Communicants, or in a word, in it selfe abhominable to be vsed?

Self. 3. 1.
i Perth. all.
pag. 15.

Thirdly, it is not amisse to tell you, that you say (i) kneeling hath brought many abuses into the supper, as amongst others is hath taken away. 1. *Sitting*: 2. *The use of a Table*: 3. *The enunciatine words of Christ*: 4. *Communicants distribution among themselves*: 5. *The nature of the Sacrament, that it is not vsed as a Supper or feast*. But if this bee true, then kneeling was vsed in the auncient Church, for they vsed not sitting more then we doe; nor a table, nor the enunciatine words of Christ, nor distribution, but as we doe; nor did they stand vpon ciuill fashions of suppers and feasts more then wee doe in this Church, none of this can bee denyed, and therefore it followeth that the ancient Church vsed to obserue kneeling, which you say brought these abuses among them, which you call the breaches of the institution.

Self. 3. 2.
in Ang. contra
Paul. lib. 20.
cap. 13.
o Perth. all.
page 19.

Fourthly, it was worth the obseruing, that was objected to the Chrillians in the Primitiue Church, (a) *Nonnulli eos propter panem & calicem, cecurum & liberum colere existimabant*: and your selues (o) alledge, how *Auerroes* objected, that the *Christians* adored that which they ate. Whence is it likely, that this objection should rise, but from the humble and reuerent receiuing of the Lords Supper? You say the *Pagans* mistooke the *Christians*, and who can doubt of that? All that I affirme, is, that something was in the carriage of receivers, when in the Sacrament

crament they came before the Lord, that is, adoration in some degree; whereof the Pagans tooke occasion to charge them for worshipping bread and wine.

Fifthly, lastly, will you giue me leaue to tell you, what *Self. 33.*

Erasmus saith, namely, (p) *That in ancient times of the Church of Rome, the people did not gaze upon the Sacrament, but animis in calum erectis, they praised God for their redemption upon their knees.* Also what Doctor *John White* saith, (q) *That kneeling was in use at the Lords Supper before the real presence came in.* To whom I will adde *Bi. shop Jewell*, (r) *saying, That the old learned Fathers taught the people, at the Sacrament, to adore Christ sitting in heaven.* And these witnessles carry greater authority, when they testifie that of the ancient Church, which your selues doe confesse might haue beene therein expediently vsed. Because (s) *saith the Perth Assembly, the Arians debased the Sonne of God, if it had beene otherwise lawfull for the ancient Church to kneele in the act of receiuing, it had bin expedient.* Then *Mr. Beza* goes further, (t) *saying, kneeling in receiuing the Sacrament, speciem quidem habet pia & Christiana uenerationis, ac proinde olim potuit cum fructu usurpari, hath a shew of godly and Christian reverence, and therefore might profitably be used in the old time.* But now it is high time, to examine in order the particular Centuries.

Of the first Century, or hundred of yeeres.

OF that which belongs to this Century we haue considered in other places of this booke, because it is of that time, wherein our Saviour Christ himselfe, and his Apostles liued. I haue shewed and all men doe know, that after the first institution, (where also the gesture of the Communion was vncertaine, or such as condemned not our kneeling) the New Testament is silent in the gestures of the Apostolicall Church.

Of the second Century.

See. 35.
a Disput. pag.
75. 76.

IN this Centurie our brethren haue cited (u) *Iustin Martyr Apol. 2. ad Anton*, saying thus, *After the exhortation of the word we rise vp and pray, afterward is brought forth Bread and wine, and water, then the Pastor giueth shankes, and the people say Amen to it, and so the consecrate elements are delivered to every one.* Ans. 1. That which *Iustin* speakes here is of their maner on the Saboth daies when if they stood, it was in regard of the daie, as I haue answered before. 2. For other daies *Iustin* shewes a little before the reason why they called the Sacrament *Eucharistia* in these words, *Non enim ut vulgare panem, et vulgare poculum hoc sumimus: sed ut uti non solum ut recipere in eo common bread and wine.* Which speech may be both referred to their opinion of the consecrated Bread and cup, that there was more in it then in common meales as also to their different manner of communicating. 3. But take your quotation, and read it over againe, and you find not a word of the Supper-gesture, and thinke you in so few words all the carriage in their assemblies in *Iustin* time is fully described? Besides the word *Afterwards* brings in a severall description of the supper-employment, I say severall from that which had preceded of rayer, how is it then possible to conclude, that the gesture was common? 4. Take your desire, that the gesture of prayer was continued vnto the supper, truly yet the same might be kneeling for all that is said here. For in this Church after exhortation of the word, we rise vp (namely from sitting,) and so go to prayer, and afterward we receiue, and yet notwithstanding we kneele downe. And indeed *Clement* (w) sheweth plainly that in their prayers, they were wont to prostrate themselves to the earth. who can be perswaded now, that *Iustin Mart.* condemnes kneeling at Sacraments?

w Clement, vltim.
strom.

Next

Next (x) is brought in *Clemens of Alexandria*, *Strom.* *Sol.* 36.

3. speaking thus. When certaine (as the manner is) haue a Disput. p. 91.
devided the Eucharist, they licence every one of the peo.

ple to take his part. Now faith the Disputer, *to take a part, without being reached to them by the hand of others, implies sitting or standing at the table.* Ans. two childish con-

ceits, &c. doth taking a part immediately, imply sitting or standing at the table? As if Communicants cannot kneele at a table, and take their part. Behold we do so in the

Church of England. 2. Doth licensing every one to take his part, import the taking of it immediately? No such matter, specially of *Clement* time it is conjectured ill.

matter, special of course, and it is conjectured in
for doth not *Lafin* (?) tell you, that, *The Dearous game*, *Lafin* *Apol.* 2.
so every one of them that were present their part of the bread

and wine. *Dicomi, quos vocamus, dant singulis presentibus*
partem panis & calicis. And doth not Tertullian tell you,
 (x) *Eucharistia Sacramentum nec de aliorum manu quam*

prafidentium sumimus. Then here is poore proving. But the Disputer grounds vpon some further speech out of *Clement*, (though it be but imagined) and so doth

the Abridgement both mistaking the Centuries. The said *Clement* (saith the (a) Disputer) maketh mention of the custom of standing at the Communion, as of a custom as that

time received into many Churches, as is witnessed, *Centur. 3. cap. 6.* So also the Abridgement (b) saith, *That the writers of the Centuries affirm. Centur. 3. pag. 133.* (vpon

of the *Centuries* (Lynn, Centur. 3, pag. 133. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 9

appears, that you are mistaken in speaking of the manner which the people used in receiving, namely to put out their hands to receive the Sacrament, (which their intent is to press against the Popish niceness of such

intent is to relie against the Popish nicene of putting it into the peoples mouthes) they adde, *that this was an ancient custome in many Churches, quod & Clemens Alex. quædam in antiquis Christianis observantia, sine*

quod admodum in superioribus Centuriis ostendimus, cum nomen-
nit. Now looke back to the former Centurie, and the
foresaid speech of Clemens [of licensing every one to take

Kka

his part] is onely to be found, and not a word of standing or sitting. Therefore you haue mistaken the Centuries, whether willingly you your selues can best tell: Now good Reader see, whether *Clement* spake halfe a word against kneeling, or for standing or sitting in the Lords Supper.

Self. 37. Next is brought in (e) *Tertullian*, flourishing at the
Disp. pag. 77 very latter end of this Centurie, *who speaks (lib. de orati-*
De. in. Aff. p. 59 *one) of the station which they used at the Altar, where they re-*
ceived the Lords body. Ans. First, it is plaine that their sta-
tion was used in respect of prayer, yea was a solemne day
kept in watching to prayer, *ad vesperam* (d) v. q. 1 and
therefore though the same for more solemnity, (as is
said) was made at the Altar, yet nothing followes there-
of concerning the gesture of the holy Sacrament, whe-
ther it was received, or not. Secondly, suppose the sta-
tionary prayer inferre for the gesture of the Communi-
on, what doth that shew, but onely that they stood in
receiving in a certaine speciall case: what's this to the
Churches judgement against kneeling in it selfe, or pra-
ctise against kneeling in ordinarie; Thirdly, *Tertullian*
speakes as plainly for kneeling, at Sacrament, as this
place seemes for standing, where he shewes how (e) pe-
nitent Christians should come vnto God, namely, by
weeping, wayling, fasting, and per adgouicationem ad Arat,
by kneeling downe before the Altar, as he likewise requires
in him that is about to be (f) baptised, Prayers, fasting,
kneeling, and confession of all his sinnes. Fourthly, I adde
that *Tertullians* testimony of the stations testifies proper-
ly the practise of the Montanists whose they were, and
describes not the practise of the orthodox Christians of
his time. These answers I hope will satisfie wise men.
Wherefore to all that is hitherto objected, what need a-
ny further Counterpoise.

Of the fifth Century.

In

IN this Centurie you (g.) quote a speech of an Epistle *Sect. 38.*
I of Dionysius Bishop of Alexandria, which Eusebius Abidge p: 60
mentioneth (lib. 7. cap. 9) where speaking of one that had re- Disput. pag 75.
ceived the Communion, he says, that he had stood at the table The Authours
παρὰ τὴν τράπεζαν whereof the writers of the Centuries gather, (the one it
that the manner in those times in the act of receiving was seemes mislea-
mensa assidere, so stand at the table. dung the other)
 example is a weake direction for the custome of the have placed Dr
 Church in all the world for an hundred yeeres; besides onysius about
 condemnes not kneeling in the least degree, more then the year 175.
 he that should say, *Abraham* stood in prayer, and *Sala-*
mon, and *Christ,* should condemne or shew the practise
 of the Church in their times to have beene against kneel-
 ing at prayer: you consider not, that we have some
 advantage of you in this controversie; for we need not
 be afraid of some singular example of standing, because
 both we holde it lawfull in it selfe, and some singular
 example denies not either an answerable or more gene-
 rall practise of kneeling. Secondly, but what is standing
 to sitting? or what was their standing to yours? or
 where is the decreeing and allowing of this mans stand-
 ing by the Church? Let the Disputer looke vpon this
 instance, and his owne answer to ours of *Gorgonia* af-
 terward, and blush for shame. Thirdly, but we need
 not yeeld you, that this man stood at all, for the Greeke
 word signifies onely presence oftentimes, and not ge-
 sture. See *2 Tim. 4. 17. Act. 1. 3. Rom. 12. 1.* where no
 regard is to be had of the gesture. In *Mark. 14. 69.* a
 maid said *τοὺς μαρτυροῦμαι* which *Matthew* describes
 thus; A maid said to them that were there, *Mat. 26. 71.*
 Yea the word sometimes notes presence, though in
 kneeling, or what humble carriage possibly may be vsed
 as *Luk. 1. 19. Rom. 14. 10.* And thus the Latine *Assi-*
dere is also vsed sometimes, and *Assisimense* may
 bee applied to a Minister in our Church, who pa-
 stis genibus received the Sacrament at the Table.

And this must be marked, that the force of *Dionysius* speech consisteth in this, that such an one as he speaks of, was present at the table, and so received the Communion, the consideration of the gesture not being materiall or pertinent.

Self. 39. Next the *Scotchman* (b) bring vs another speech of *Dionysius* out of this Epistle, *Nunc solennior erit statio tua, &c.* But they mistooke, for this speech is *Tertulianus*, answered before, and no such words are in the Epistle of *Dionysius*: whereby appeares, that our brethren haue not written out of the chaire of infallibility, as some zealous people imagine.

Self. 40. Lastly, the Disputer tells vs, (i) *Out of the writers of the Centuries, Centur. 3. Cap. 6. it was the custome of Rome, that when the Bishop administered the Communion, all the Priests stood by.* Answer. I will recite the words out of the Centuries as they lie. *Fuit in Romana Ecclesia hic mos, ut patrum veterum Ministri Sacerdotes praesent, et Episcopo celebrante Sacerdotes omnes assisterent.* Now, 1. at most *Assisterent* can proue no more, then before it did, in the Epistle of *Dionysius*. This answer might perhaps suffice, 2. but *Assisterent* here may signifie, *Did assist*: for that service which inferiour Ministers did to the Priest, *Sacerdos celebrans*, the Priests themselves were to doe to the Bishop, *Episcopo celebrante*. 3. I answer, say the Priests stood by, during the celebration of the Sacrament, so it is in our Church commonly done, yet kneele notwithstanding in the act and instant of their owne severall communicating. Take which answer you thinke good. These be your doubty proofes in this Century.

Our further Counterpoise.

Self. 41. **P**assing the high esteeme which this age had of the Sacrament

Sacrament, calling it the *Sanctum Dei*, dreading, yea not (t) daring to touch it *Indignis manibus*, and holding it an (s) irreligious thing to sit before God when reverence and honour was done vnto him, I say passing these and the like, that I may speake more effectually, let vs consider. 1. They were wont to humble themselves in the act of receiving as the *Centurion* humbled himselfe vnto Christ. *When thou eatest and drinkest the body and blood of the Lord*, (saith (u) *Origen*) *Tunc Dominus sub testum ingreditur, et tu ergo humilians te ipsum; imitare hunc Centurionem, et dicito, Domine, non sum dignus, ut intres sub testum meum*. What doe we (I pray) persuade more to our Communicants in the Church of England? The *Scotchmen* say, (u) *This worke is counterfeit*; but I finde none, that so saith of this Homily. Againe they say, *Origen* requireth the same reverence, when the Preacher entresth into our house, as when we receive the Sacrament. But that seemes not true, for this last enforcement, *Tu ergo, &c.* depends properly on that which precedeth immediately, *When thou eatest and drinkest, &c.* As the other matter of the preacher hath also a severall inforcement by it selfe. See the place. 2. They were wont to abstaine from the ordinary gestures of civill tabes, as appeared by their taxing those which come to the Communion, and yet (o) *neq; se inducent, nec Sacramenta distulcunt; sed sicut cibis communibus irreverenter sacrificuntur munusculis*. 3. Such as had fallen into sinne, were wont to kneele downe at the Altar, where after confession thereof and absolution they received the Lords Supper. * Their manner was, *Presbyteris advalsi, & aris Dei adgeniculati*: and there were they absolved with imposition of the Presbyters hand, and so *Absolutis debatur Eucharistia*. 4. That reverence which they vsed in their prayers and thanksgiving about the holy Communion, they were to continue to the act of receiving. Now they prayed (r) *capite undo*, (r) and (excepting the Sabbath dayes, and the feast of *Pentecost*) *genua flexis*, shew it

1 As *Cyprian* shewes of one, *Scem. de lapsis* 1 Tertul. speaking of prayer, *lib. de oratione*; he flourished also in this Century. in *Orig. in Homil* 5 in *diversis locis*.

1 *Forb. Aff. 60;*

1 *Auth. lib. 2. p. 2. de Car. dial. Christi operibus; Tractat. de Cana.*

* See *Magd. Censur. 3. cap. 6.*

1 *Tertulian. Apog. leges.*
1 *Tertul. de or. rum mill.*

you

you can, that they left in receiving those gestures of praying. Nay you will be content to yeeld, that they continued vncovered, surely then (besides that adoration is granted so farre) you may as well yeeld that they continued to kneele, there being no historical evidence to the contrary: especially when kneeling agrees so well to that which they judged the Sacramentall service to be common with prayer, namely (w) *offering up of a Sacrifice*. Let the Reader judge of this little.

in Yrinal. lib. de
quibus somnia-
rum Cyr. Epist.
16. Sacrifice of
prayer not of
propitiation.

Of the fourth Century.

Soz. 42.
w Abridg. p. 60

IN this Century, first you tell vs of Basil (w) that he saith *In his time every man was bound by Apostolicall tradition at prayer and the Communion to stand upright*. Answer, If Basil said so, you see his time no more condemned kneeling at the Communion, then kneeling at prayer. But you shew not where Basil said so of the Communion by name, nor I thinke, can you shew, but of kneeling in prayer, whereof we haue said enough before.

Soz. 43.
w Abridg. p. 60

Next you (x) tell vs, that in those times the Communion table was made of boards, and so placed that men might stand round about it. Answer. What then, is not ours also so made and placed? Yet we vse the gesture of kneeling. You should haue shewed, that they stood about the table, and not, that they might stand. Yet whether this was the common manner of placing their table, I leaue to the judgement of learned men. The Church of Antioch in Syria (saith (y) Socrates) is situated contrary to other Churches, for the Altar stands not ad orientem, sed ad occidentem, shewing that other Churches had every one an Altar vnto the East-side, as that of the Church of Antioch was disposed Westward: and this Altar is the same which Theodoret (z) calls the body table; and whereof Optatus Mileuitanus (a) thus speaketh, *Quid est Altare, nisi fides & corpus & sanguis Christi*. Howsoever this observation of yours concludes nothing against vs. Next

3 Socrates lib. 5,
cap. 13

z Theodoret lib.
3, cap. 18
a Optat. lib. 6,
contra Parmenium

Next the (b) disputer furnisheth with an idle and empty collection out of *Eusebius lib. 2. cap. 17.* where speaking of a certain sect of Philosophers, and of their manner of feasting, he affirmeth, that *Philo Iudeus* in their description hath noted, that they used the same custome, which was used at the festiuall day of the blessed passion by Christians, in the dayes wherein himselfe (the said *Eusebius*) liued;) and that was sitting, as *Philo* sheweth.

Ans. It grieues me to take vp so much paper with such a childish obseruation. *Eusebius* sayes nothing about the Sacrament more or lesse. They did use (saith *Eusebius* out of *Philo*, and *Eusebius* takes them to haue bene the Christians in the Primitive Church, whom *Philo* speakes of) some things which yet are in use among us, and specially such as we use at our the festiuall day of the blessed passion, in our fastings, vigils, and reading of Scripture. And (after saith *Eusebius*) *Philo* writeth, how in the fore-said dayes they lay vpon ycene pallets, tasting no wine or o-ther creature, but cleere water, bread with salt, and Hyssope. Here is all. *Eusebius* saith not, those people used all the customes, which they did in his time, about the feast of the passion, but such as himselfe mentioneth, and I haue here recited. Now if the comparison of the Christians in *Eusebius* time, with those men *Philo* describeth, were about the Lords Supper, it onely shewes the custome of the festiuall day of the Passion, which differed from o-ther dayes, as appeares by *Eusebius* singling it out. But here is no comparison about the Supper, but the fastings, vigils, and reading of Scripture. Nay the comparison (if it continue to those words, which you seeme to ground on, where he speakes of lying or sitting vpon pallets) plainly excludes the Lords Supper, except salt and hyssope, and not wine, were in *Eusebius* time, and by him thought also to be in the Primitive Church, the materials of the Lords Supper. I adde, you haue before striven to shew that standing in *Eusebius* time (and many hundreds of yceres, before and after him) was the allow-

ed & accustomed gesture of the Church in receiving the Sacrament, and was it now a sitting vpon mats, and bask-socks, after the manner of those whom *Pbilo* describeth? behold then a ridiculous and senselesse collection of the disputer, that neither agrees with himselfe, nor with the common wit of a cobbler.

Self. 45.
(c) Disput.
pg. 91.

Next, a certaine Canon of the Nicen Councell is (c) vrged, *providing that Communicants should not be humiliter intenti erga propositum panem.* Answ. Here the disputer is blind, and cannot vnderstand, that all artolatrie is by vs vndoubtedly held for Idolatry. That Canon onely forbids to fasten our deuotion or worship vpon the visible elements, but would haue vs with eleuated minds to looke vpon Iesus Christ. So this is an excellent Canon against Popish Idolatry, but toucheth not them, which are *humiliter intenti* towards God himselfe in his holy ordinance. The disputer mistakes vs; This Canon or the like might bee made in our Church (I would to God it were) and yet kneeling neuertheless continued. Nay this Canon maketh on our side, as I shall touch presently in my Counterpoise.

Self. 46.
(d) Disput.
pag. 92.

Lastly, the disputer (d) brings in the Canon of the Apostles, *forbidding all worship in the Lords Supper, but which himselfe hath appointed.* I answer, the Lord in his Word allowes of kneeling, as I haue abundantly shewed. But the truth is, I still finde this disputer to haue beene a silly Doctour, for that which hee takes for a Canon of the Apostles (of the Canons so called) is onely the title of one of those Canons, which the writers of the Centuries collect themselves out of the new Testament. This was an ignorant and simple mistake Master Disputer. Thus much be answered to these poore testimonies of yours, affording against kneeling, or for standing or sitting in this Centurie, not so much as an euident syllable.

Our further Counterpoise.

First, though Athanasius say nothing of the supper-gesture expressly, yet (e) he presseth the Order of the Church, *Nos pro Canone ecclesiastico accipimus*, and *sanguini Christi contrameliandis facis*, *qui prater ecclesiasticam constitutionem calice mystico abutitur*: yea, his speeches may be applied to the defence of the adoration at the Sacr: (f) *Sacerdotes fecerint Indai, &c.* If the Iewes did well, to adore the Lord where the Arke and Cherubim were, shall we refuse to adore Christ where his (mystical) body is present: shall we say, *absiste a corpore*, (or a *Sacramento corporis*) *ut te adoremus*, Lord if thou wouldst be worshipped, thou must bee pleased to keep thee from the Sacrament, for there worship wee dare not.

Secondly, Epiphanius (g) describing the manners of the Christians in his time, sayes thus, *Quarta & prosabbato ieiunium statutum est usque ad horam nonam*, this is constant except in Pentecost, *qua genua non flectuntur*, and *ad horam nonam Communiones fiunt*, and prayers are powered forth, *cum omnis solitate prolixitate & geniculatione*, whereby no other gesture but kneeling appears to haue bin accustomed *diebus ordinariis*, in the exercises of prayer and fasting, and receiuing the Lords Supper.

Thirdly, Cyril of Ierusalem (h) describing the manner of celebrating the Eucharist, comes at last to shew the Communicant what to doe, when he should receive the mysteries in this manner, *Accede non extendens manus, sed prout adorationis in modum & venerationis, dicens, Amen.* Come thou not stretching out thy hands, but falling on thy face, after the manner of adoration and reverence, and saying, *Amen.* Many answers are made: First * This is a counterfeit Cyril; *Ans.* Why did you shew no reason of this charge? Mr. Cooke sayes nothing to prooue it to be such in his censure. Heare what your Centurions of Magdeb. say, *Hier. xxiij. v. ab eo in adolescentia scriptus suo tempore extitisse scriptis.* Secondly,

Sett. 47.

e. Athanas. apol. 2.

f. Athanas. Epl. ad Adolph.

Sett. 48.

g. Epiphanius lib. 3. Hem. 2. de vera fidei formula.

Sett. 49.

h. Cyril in Ca. secb. mystag. 5.

Perrin. pag. 60.

1 Centur. 4. cap. 10 in vita Cyril.

(k) Repl. parts
to Bish. MONT.
ch. 3 de Q. 11.

(k) this may bee a superstitious precept of Cyril. *Ans.* A posse ad esse non valet. Sure I am, a precept may bee given without superstition in these termes, *pronus adoratiois in modum*, if Cyril meant somewhat superstitiously, it forceth not in our disquisition of historical passages. What praise of the Fathers will you take vpon you to iustifie in all respects? Thirdly, the Greeke (l) word *adoron* translated by Pronus, properly signifies a gesture of the eyes, and so Cyril understandeth of the Cup, by proportion to his direction of sanctifying his eyes with the bread. *Ans.* This seemes a harsh exposition, and deuised for a shift; for would not Cyril haue his Communicant to looke downe vpon the bread also? and did you euer read in any of the Fathers, that they sanctified their eyes with the cup by looking vpon it? besides, thus you make Cyril idolatrous indeed, for *adoratiois in modum*, is referred to the same thing that *Pronus* is. Again, the context of words is against you, where *adoron* is ioyned with *adoratiois in modum*, yea seemes to bee expounded thereby. Moreover, what if *Pronus* were not, *adoratiois in modum* would serue our turne? Lastly, there is no object of sight specified, so that after your translating, it must not be looking downe vpon the cup, but looking downe and adoring, say Amen. Therefore here you you seeme to haue dallied. Fourthly, (m) but for all this at the most, *Pronus* signifies not, falling on the face, but bowing of the body. *Ans.* It is enough that *pronus a. adoratiois in modum*, signifies either prostration or a carriage of the same nature; but whether (I pray are our kneeling Communicants in England, or your sitters in the act of receiuing, *proni adoratiois in modum*) belike indeed these words meane a Table-gesture? But you presse this (n) Cyril's precept is onely for the cup, and not for the bread, and therefore wee cannot interpret him of falling downe, without imputation of superstitious aduancing the wine about the bread.

Ans. See you not, that if nothing but bowing bee meant

Perih af.
pag. vi supra.

(*) Repl. pag.
vi supra.

meant, as much may be objected as this is. But the truth is, the Cup in the Fathers (so farre are they from taking it from the people) is many times put for the whole mysterie. So *Athanasius* cited before, runs onely vpon the *poeculum mysticum* (aliscum mysticum; to note you no more at this time. But you presse yet further, saying (o) *Cy- (o) ibidem.* ril in the quoted place, nameth small matters in taking the Elements, and therefore would haue named kneeling, if it had bene vsed. Answ. Was there a necessitie to name the word kneeling? Truly hee would sufficiently distinguish our kneeling in England, that said of vs no more; but that wee receiued *prom adorationis in modum*, and *Cyrills opinionem* is commonly vsed for a gesture of Prostration, as I haue shewed in the first part of this Treatise. Therefore *Cyrills* testimonie is cleere.

Further *Gregorius Nazianzen* (p) describing the practise of his sister *Gorgonia*; layes of her, that in her sickness in the night alone *ante altare procubuit*, hauing consecrated mysteries before her, and called on him, who was honoured at the Altar. *Gregorius* testifies that so the Lord was wont to bee honoured, and himselfe appro- ueth both her fact and faith. But our Brethren except here, 1. God (q) is honored at the altar (by them which sit or stand) by the administration of the Sacrament to his honour. (q) *Perth. Assens. Pag. 49.*

Answ. This is not a just interpretation, for *Gorgonia's* practise, on occasion whereof those words are vied, vrgeth vs to expound them of honouring; *ante altare procumbendo*. Besides, you may see in these times they were wont to worship before the Altar; yea, *iacentes sub altari*, as *Ruffinus* giues example, in (r) *Alexander*, and (s) *Ambrose*. 1. *Gorgonia* was not in the act of receiving at this time. Answ. That is not a probable thing, for did she religiously bring the mysteries to vse, without feeding vpon them? specially when the manner was to receive them sometimes alone, and then specially when they were sicke as *Gorgonia* was, & at the Altar also. But what

Sol. 50.

(p) *Gregorius Nazian. Oratio in funere Gorgoniae.*

2^m.

(q) *Perth. Assens. Pag. 49.*

(r) *Ruff. lib. 1. cap. 12.*

(s) *Lib. 1. c. 26.*

if she did not receiue, yet while she fell downe before the Altar and mysteries, yea of purpose vsed them there; doth it not argue, there was some ground and occasion giuen her from the publike practise. specially *Gregory* commending her for it? *3. Gorg. was (t) speke in body, and sicke in mind.*

(i) *Perih. assem*
vi supra.

Ans. I allow not her error, I shew the practise of her time; yet her worship was not directed to the Elements, but to God himselfe, thars plaine. Your selues are sicke in mind in this controuersie. Lastly, *ber (u) fell was priuat, and (w) What if Gregorie and many moe Fathers and Doctours report, that Gorgonia and many others, prostrated themselves in the act of receiuing, when such; beir carriage was disagreeable with the receined and allowed practise of the Church.* Ans. If this last clause were true, yet the consent of their practise being good Christians, ought not to bee despised, more then yours (in your conceit) ought to bee to posteritie against the practise of the Church of England. Also it followeth, that kneeling to God was vsed, before transubstantiation was believed or allowed.

(u) *ibidem.*
(w) *Markethis*
Disp. Par. 3. 1.

But was *Gorgonia* her practise disagreeable with the Churches? Where is that to be found I pray you? the disputer is an impudent begger in this saying. Truly if she did vary from the Church, it followeth not, that the Church condemned her practise in it selfe. But (good Sir) what testimonies would you haue to satisfie? Was not that which *Gorgonia* and many others did practise, a receined gesture in the Church? and was not that which *Gregory* and many moe Fathers and Doctours should report and approve, an allowed gesture in the Church? therefore *Nazianzens* testimonie is against you.

Señ. 51.

(x) *Ambros de*
Spiritu Sancto lib.
3. cap. 11.

Fifthly, (x) *Ambrose* vpon the words of the Psalme [adorate scabellum pedum eius] saith, *per scabellum terra intelligitur, per terram Caro Christi, quam bodie quoque in mysterijs adoramus, & quam Apostoli in Domino seculum adoramus.* Where he speaks of outward adoratio & the mysteries of the Sacram. That which the Apostles adored in the person of Christ himselfe, we adore in the Sacramentall myſte-

myBaries. And againe (y) when we come to the Com- (y) Ambrosius
munion, we must take the body of Christ with feare, de- 1. Cor. 11.
votion and reuerence.

Sixthly, I alledge the Councell of Nice, which whiles Sect. 53.
it forbiddeth communicants to be *humiliter intenti erga
propositum panem*, shewes that in the act of receiuing
they were wont to be *humiliter intenti*. Onely hee for-
bids to be so *erga propositum panem*.

Lastly, I with you to consider that Communicants in Sect. 53.
those times (x) also kneeled downe in prayer, belonging (x) Basil de Spi-
to the Supper, and therein making answer deuota confessio. rit. Sancto cap.
nis, and the change of gesture alterward is not mentio. 27. Hilar. in Ps.
ned. Yea there were three times, in which they were 61.
by tradition to kneele, in which when the Sacrament was
administred, the same tradition stood to them in force.

(a) *Tria sunt tempora quibus Deo flectenda sunt genua.* (a) Hieron in
Tertiam horam sextam, & nonam Ecclesiastica traditio in. Deniel.
telligit. Againe in Baptisme their custome was (b) *genua* (b) Basil Exhor.
adorando flectens. In hearing of the word they vied to ad Baptisf.

much reuerence, that it is said of Constantine himselfe, (c) *Ensisib.*
(c) *Conciones flans reuerenter audieris.* Againe the Sa- de vita Constan-
crament is called by the Fathers of this age, an oblation rit. l. 4. cap. 22
or Sacrifice. I adde what (d) *Arnobius* saith, wee are all (d) *Arnob. con-*
Worshippers of Christ, *nihil aliud inuenies in ista religione ara geasta lib. 2.*

*versari, hic propositus terminus officiorum discentium, his si-
nis, tunc omnes ex more prosternimur.* Furthermore they
were wont to receiue, *secundum aliquam propriam disci-
plinam*, as the Canon of the Synode at Antioch, vnder
Constantius declareth. So Ambrose (in 1. Cor. 11.)
sayes, *We must receiue cum disciplina, for so (marke this.)
gratias videbimur reddere redemptori.* I will not omit
that it was onely lawfull for Ministers, *ingredi ad altare;* (e) Canon 19.
& *ibidem communicare*, as was (e) decreed in another of the Synode
Synode. Where againe it was decreed in this manner. of Laodicea.
Non oportet in Basilicis seu Ecclesiis accubitus sternere: Be- * Cannon 28
hold (my Brethré) decrees one forbidling the Comunicants
so much as to come to the Table. The other feasting in the
Church, and

and sitting down at the Table. And howbeit this last forbids loue feasts by name, yet no doubt there would haue bin an exception, if the Church had either vsed or allowed Christians *accubitus sternere* for the Lords Supper. To conclude their Bookes afford not any respect in the Sacramentall gestures of Christs example, of a Table-gesture, of dignity of the Communicants, &c. It is easie to see their straiens are quite contrary. As for standing or sitting at the supper, there is not a faire probability, or halfe a footstep for them in this whole Centurie.

And now, bee admonished (good Reader) that my Booke growing great, beyond my expectation, and against my desire, I am enforced to bee very brieft in all that followeth; It is my griefe I cannot say so fully for latter times, specially as I meant; wherefore if God permit, I shall vndertake this prouince another time, if it bee judged needfull, and now request thee to take in good part, if I onely point at the Authors remaining. And I am the better content, because I am past all the troublesome shallows of our Brethren, and haue also in this Centurie plainly declared the vse of that kneeling, which no man that is acquainted with the state of the Church can once imagine to be lesse accepted in the ages following.

Of the fifth Centurie.

(N) Dis. Page
37, and 91.

Perib. of. Pag.

IN this Centurie you cite *Chrysostome* (f) in *Ephes. Ser.* 13. *frustra stamus ad Altare*, and in 2. *Cor. homil.* 18. the Deacon stood up at the holy Mysteries, and said, *let vs all pray together*, and in homil. in *Eutenijs sermo tremens & timidi demissis oculis*, &c. Answ. Besides, this last quotation ouerthrowes your owne grounds, it cannot be restrained to the act of receiuing. For thus *Chrysostome* speaketh. *Let vs not bee absent from the Church, nor*

talks of impertinent things, but *flammi trementes & timidi*, &c. And moreover *Chrysostome* intenc is not to note gesture, but as if he had said, *flammi trementes & timidi*, &c. I adde that the very Popish Communicants at this day haue as big a word said of them, So *Basil* speaking of Transubstantiation, sayes, (a) *It cannot be evidently certaine, neq; celebranti, neq; populo circumstanti, that the bread is turned into Christs body.* As for *frustra flamm ad altare*, the very Priests in Italy may say as much, yea *Harding* refers the Priests eating alone to the slacknesse of the Communicants: and doe not our Ministers stand and waite for the people to come vp together, who minde to receiue. As for the Deacons calling to prayer, standing vp that he might be heard, it is too childishly alledged. Oh *Chrysostome* thou art beholden to these men.

2. ad verba
Hoc est enim,
in Eucharistia ad
Commun.

Next *Augustine* (a) is brought, on *Iohn*, *Serm.* 42. in these words *What is the cause, O my Brethren, that you see the table, and come not to it. This* (saith the Disputer) *must be meant of sitting or standing thereat, for they might not kneele in his time.* Answer. But (good Sir) what doth this place quoted prooue to your desire of *is false*? Truly you might with the same force haue brought a thousand places out of *Augustine*. You haue a notable page for depth! Much ado for a man to contain at the mystery of this quotation, but I pray you when you print your Dispute againe, let *Augustine* here be left out.

Señ. 55.

x Disp. pag. 92. Geny

Next (saith the (y) Disputer) *I passe by the fifth Council of Constantinople, though it also maketh for this cause.* And I passe by the answer, because there is no such matter. He adde, *That the Council under Hilarius then Bishop, confirmed the Canon (of Nicea) which forbiddeth to be communicat inuicem: which I haue answered before.* Now I bid my brethren farewell, till we meet againe about fiftene hundred yeres after Christ.

Señ. 56.

y Disp. pag. 93.

Our further Counterpoise.

Sect. 57.

Chrystostome. Si excluderimus eos, qui non possunt esse participes sanctæ mensæ, oratio facienda est, et omnis super terram iaceamus: and in yſdem horrendiſſimis myſterijs bene precatur Sacerdos populo, & populus Sacerdoti. (a) Adora & Communica. Againe, (b) be not like Herod pretending to adore Chriſt, when thou wouldſt kill him: ſay not, ut & ego veniens adorem, cumq; veneris interire coneris; but domum ſpiritus pacis ingredi ad adorandum atq; honoratum Dominum. Againe, * Hoc corpus Barbari cum timore & tremore plurimo adoraverunt. Imitemur ſaltem Barbaros nos, qui non in præſepe id, ſed in altare videmus: quod enim ſummo honore dignum eſt, id tibi in terra offendum: nam quemadmodum in Regis, non parietes, non tellus apertum, ſed Regini corpus, in throno ſedens, omnium præſantiſſimum eſt, ita quoq; in calis Regini corpus, quod nunc in terra videndum tibi proponitur.

Sect. 58.

c Auguſt. in Pſa.
98.

Auguſtin (c) debating with himſelfe what ſhould be meant by Scabellum pedum eius, finds that the earth is called huſſyfootſtoole; but how then may ehe earde adored? Flacianus convertit me ad Chriſtum, & invenio quomodo ſine impietate adoratur terra: ſuſcepit de terra terram, quia caro de terra eſt, et de carne Maria carnem accepit: & quia ipſam carnem nobis manducandum ad ſalutem dedit, nunc intras carum illam maneat, niſi prius adoraverit, inventum eſt quomodo adoretur ſcabellum pedum Domini, & non ſolum peccemus adorando, ſed peccemus non adorando: ideo & ad terram quamlibet, cum te inclinas & proſternis, non quaſi terram adoraris, ſed illum ſacellum. Againe, (d) Prout non adducti ſunt ad menſam Chriſti, & accipiunt de corpore & ſanguine eius, ſed adorant tantum, non etiam ſaturantur vi pauperis.

d Epif. 130.

Sect. 59.

c Socrus Lib. 3.
Cap. 5.
Nicomper Lib. 3.
Cap. 7.

A (e) certaine woman is ſaid to come to the Communion, where ſicut mos erat, panem accepit, and beſore ſhe ate it, perinde atq; orationi vacatura in terram ſe inclinavit ſummiſit bowed her ſelfe to the ground. *Throde,*

Theodore, speaking (1) of the Sacrament, sayes, *This which is bestowed, there, is adored.* To passe (both here and hereafter) that which might be noted of the gestures of prayer, of Baptisme, and such other like considerations, observed in some former Centuries.

Of the 6th 7th 8th 9th 10th 11th 12th 13th Centuries.

IN all these Centuries you bring forth nothing. Indeed the times were corrupt, yet in matter of history some testimonies would have done well. I will not therefore trouble my selfe much in vaine, but remember you of some of those, which are (yet to be answered) in the discourse of the Reverend Bishop of Rochester, adding some other briefly which I have observed.

In the sixth Century (a) the Bishop of Rochester quotes against you *Casarius Arlatensis*, who sayes, we must celebrate the Sacrament, *compuncto corde, humiliter corporis*. In the seventh Century, (b) *Eligius Noviciensis*, who sayes, *We must come to the table of the body and blood of Christ, humiliter cum Centurione, also compunctione moris, omniq; reverentia*. In the eighth Century, (c) *Damasceus*, who sayes, *We must come to the Lords Supper with all feare, and veneration of Christ*. (I adde the Fathers of the Synod of Franeafort, in answer to the Image-mongers alledging the Psalmes *worship his foot-stools* denying the same to make for Image-worship, and expound in this manner, *By his foot-stools is meant the flesh of Christ, quam hodie in mysteriis adoramus, & quam Apostoli in Domino Iesu adorant.*) In the ninth Century I cite (d) *Remigius*, who sayes, *When ye receive understand what ye doe: for ye receive in exemplum humilitatis, imitantes humilitatem Christi, therefore sumitis cum timore & reverentia*: (this is outward humility and reverence of the body, which must be exemplary:) Can. 37. of the

Synod of Thon serves for prooffe of kneeling at the Sacramentall solemnities, bec. use divers doe shew, that they communicated (a) *quodidie*. And Leo 4. decreed, (f) *Ne quis ex Laicis in Presbyterio stet, aut sedeat, dum sacra Missarum solennia celebrantur*. And it is said of one Plegillus a Priest, that (g) *celebrans pie solennia Missarum, more solito procumbere solent*. And Haimo (b) sayes, *timore & tremore, & c. expansione cordis, omniq. reverentia debemus accedere ad illud sacramentum terribile, ut sciat mens: reverentiam se debere prestare ei ad cuius corpus sumendum accedit*. In the eleventh Century the Bishop of Roch. (k) quotes Algerus, saying, *Cassa videtur tot hominum adorantium veneranda sedes, nisi ipsius Sacramenti longa mater existeretur, quam videtur virtus & utilitas cum erga exteriora nulla sit, quibus tanta impediatur desiquia, ad intima mittitur magna sacra mysteria*. In the twelfth Century I finde Lombard, (l) saying, *The Sacrament must be received with discipline, with fasting, and must be discerned from other meates singulari reverentia*. Petrus Chrysologus sayes, (m) *Christi genus ut his body and blood, non solum ad adorandum, sed etiam ad manducandum est habendum*. And it is reported, (n) of one Vicelinus, *Ad Altare prout in terrâ adorasse*: that he adored in falling downe before the Altar. Now let not the Reader thinke it strange that kneeling in the act of receiving is not more evidently exprest, for 1. In all these ages sitting was never heard of, nor the peoples standing in the act of receiving at the Lordstable. 2. Considering the doubtfull doctrine of those ages about Transubstantiation, (f. even before the time of Innocentius 3.) and the degrees whereby the practise of religion (though otherwise good) were superstitiously turned to the setting vp their great Idol, and that in Honorim time there was bowing onely enjoyned to the host in Elevation time; which the Priests of Rome observe at this day in the gesture, even of standing, it is incredible, that kneeling was not used at the Sacrament

in these times before *Honorius* obtained the Pappal sea. Let a man of reason and judgement without partiality consider of this. 3. These phrases of receiving with humility, devotion, adoring and such like, mentioned before, import no lesse then kneeling, if they be compared with the age of *Innocentius* and *Honorius*: for in the thirteenth Century, when Transubstantiation had beene decreed, and adoration had been enjoyned to the host, how doe the Doctours still speake I pray? Two things you shall obserue: 1. that they still make onely such phrases as the former writers had done. 2. That they speake of adoration, as of a thing accustomed aforetime. Take for instance these testimonies. *Alexander*. (p) *There be many reasons, why the bread is transubstantiated*: and this is one: *scilicet sub Sacramento immoret panis, feratque quoque adoratur indistincte cum Domino*. *Thomas* exactly describing all the businesse of the Masse, (p) at length sets downe what is done about consecration, and therein *primo excitatur populus ad deuotionem, unde et mouetur sursum corde habere ad Dominum*. And I take it, you cannot find in all this Century, concerning kneeling more plaines, though you beleue yea and contend, that the gesture was now in practise.

But I hasten to latter times, and therein I am first to shew what you produce for your selues, and then subjoyne both our answer and Counterpoise. Let the Reader therefore vnderstand, first, that you cite many moderne writers for confirmation of generall grounds, out of which you inferre the vnlawfulnessse of kneeling. Indeed in the same course you cite many ancients also. But I suppose nobody will be much perswaded by your collections which you make out of generall speeches against the Authors owne meaning, many of whom practised kneeling themselves, or at least allowed it in expresse words to be practised by others. Secondly, those Authours you cite speaking of kneeling in particular, are these: first, you tell vs of the Churches of *Erasmus*,

PART. 3. 194 *Objections against kneeling drawn from*

See for these
Authors, A-
brid. 31. 51. 56.
57. 58. 64. 65.
Disp. 106. 107.
109. 110. 111.
Something is
in *Parab. Aff.*
36. 14. 15. Na-
mularip. ch. 5.
Prodatarg. 5.

and the Low Countries, the *Waldenses*, and Scholars
of *Isab. Hussi*, all the Reformed Churches, which have
cast away the reall presence, the Church of *England*,
(that is, the learned and diligent Pastors, and well in-
structed and conscionable professors thereof restorers
of religion, assemblies of Parliament) also the Church
of *Sevland*, to whom may be added the *Mascovites*, and
the *Abyssynes*. Then you presse against vs, *P. Martyr*,
Bucer, *Bullinger*, *Oecolampadius*, *Calvin*, *Beza*, *Keckero-
man*, *Bucan*, *Morisy*, *Saxogelm*, *Chemninius*, and of our
Countrymen, Bishop *Hemper*, Bishop *Pilkington*, *Tb.*
Beacon, Dr. *Sutcliffe*, and Dr. *Willet*. Lastly, you tell vs,
(and prooue neither where nor when) that diuers Syn-
ods provide against kneeling and nationall consti-
tutions haue condemned it: *Manuscr.* ch. 4. And if you
adde any other testimony of moment, I wish I could
haue informed the Reader, though I thinke there is
none. But what shall be answered to this multitude?
Verily this, that you goe about to outface vs with the
authority of meeke names and number, and abuse vs as
you haue abused your Authors. I assure the Reader,
that none of all these testimonies (so farre as I can judge)
I say nor one of them simply condemns kneeling in the
act of receiving: for either your saying of them is false,
or else that which you quote out of them, speaks only
of standing and sitting, affirming them to be indiffe-
rent or lawfull without affirming kneeling to be vn-
lawfull, or delivers their opinions onely what gesture
Christ and his Apostles did vse at the Institution, or els
onely condemnes kneeling vnto the bread, or kneeling
at first reformation for feare of Idolatry and scandall, or
lastly, this opinion of kneeling, that the Sacrament can-
not be reverently received without it. If the Reader
think it worth his labour, let him please to take the
paines to examine whether I say true. It's cleere, that
these learned men which you quote condemned not
kneeling in it selfe, nay many of them were wont to
kneele

kneele at Sacrament in their owne practise. As for your arrogating, that the Church of *England* is for you, is somewhat strange. Suppose our religious Parliaments, Ministers, people, restorers of religion haue desired the remoovall of the bond of kneeling for the Churches quiet, do you think they condemned as vnlawfull therefore that gesture, which themselves haue beene wont and still continue to vse? but that you cannot thinke, except you thinke withall that they were all of them timeservers and hypocrites. Neither is it disparagement to our cause that other Churches vse a different gesture from ours, for whiles we all agree in the substance, it is best for vs to vary in such variable things, for the right vnderstanding of them as they are. As for some opposers in *Scotland*, they are parties with you in this present controvertie. Longer answer would perhaps be superfluous, when as this is just. I will end with a short Counterpoise now, promising to make a liberrall amends (if God so please, and the same shall be needfull) at another time.

Our further Counterpoise.

To pass that which is^a said of the *Ethiopicke Church*, *se. 3. 63.*

and come neerer to home, I will first note the testimonies of forraigne Churches, and they are either common, or of singular men. Common are confessions and Councils. Confessions, of *Auspurge*, of *Sueveland*, and of *Belgia*, allow great and singular Reverence. Of *Basil* worshipping Christ in heaven: of *Bohemia*, falling vpon the kne. 3; which also is expressly justified by the Churches of *France* and the *Low Countries*. For Councils, see *Patricianus*. *Synod. gener. 15: 8. conclus. 4.* And *Wladislawens. Synod. gener. conclus. 6.*

Particular men. 1. ^a *Luther* and *Lutherans* in all the world you yeeld vnto vs. 2. For Divines of sounder iudge ment I will point you to a few of thole whom you most esteeme of, as (a) *Calvin*, (b) *Beza*, (c) *P. Martyr*,

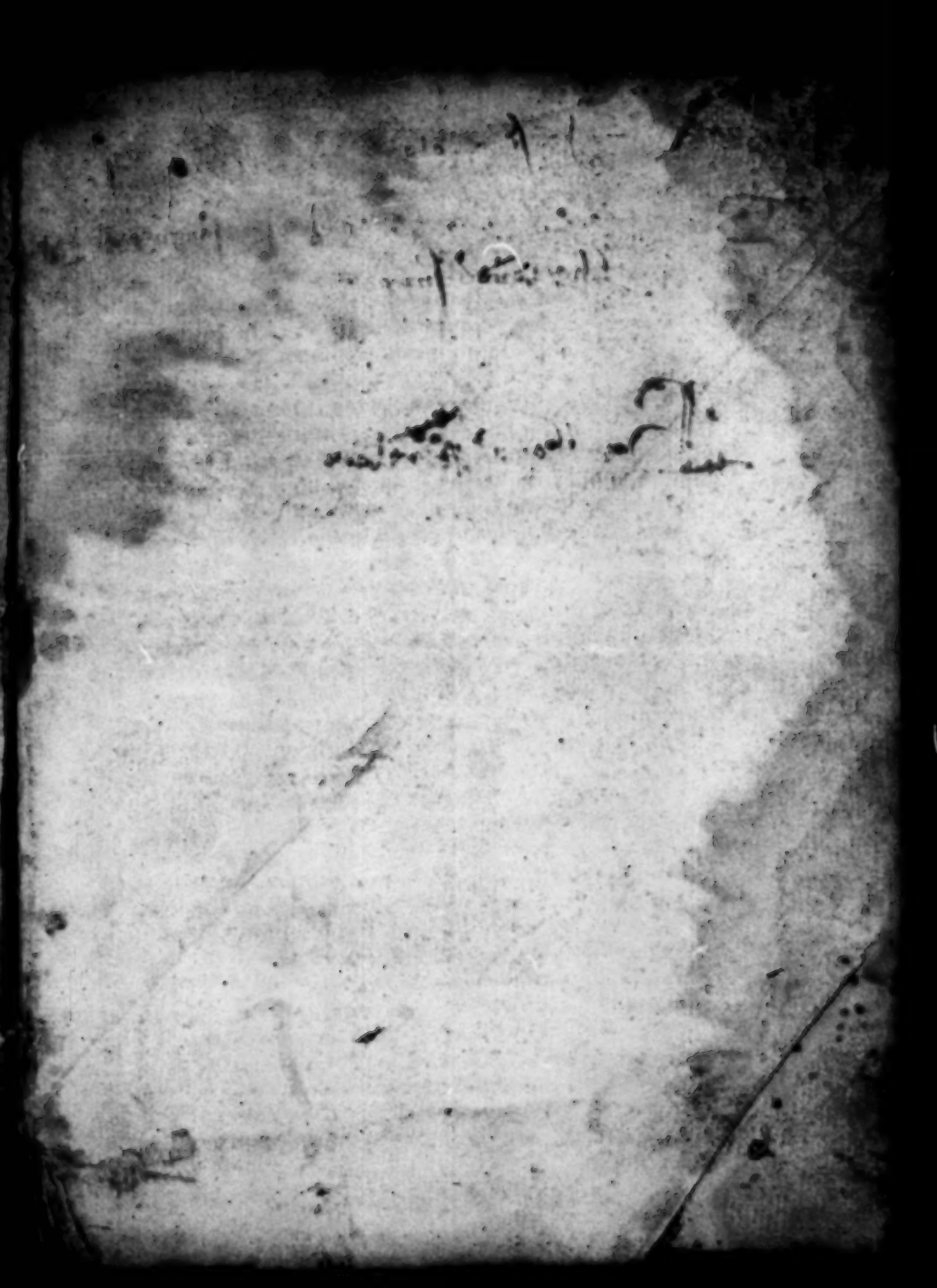
* *Damian d'Co-*
* *es de Arship mo-*
* *rik*, they never
* *confesse their*
* *sinnes before*
* *their Ministers,*
* *but they kneele*
* *downe, & quo-*
* *tescentur; conf-*
* *sentur assumunt*
* *carpas Domini,*
* *Def of Ad-*
* *mon. of T. C. fol.*
* *24 Disput. 131.*
* *1 Instit. lib. 4.*
* *cap. 17. scilicet. 37.*
* *Epist. 3 & 12*
* *140 Jud. cap. 23*

(d) *Bucer*, 140 Jud. cap. 23

Obiects against kneeling in our service
 (a) *Against kneeling in our service*, (b) *Against kneeling in our service*, (c) *Against kneeling in our service*, (d) *Against kneeling in our service*, (e) *Against kneeling in our service*, (f) *Against kneeling in our service*, (g) *Against kneeling in our service*, (h) *Against kneeling in our service*, (i) *Against kneeling in our service*, (j) *Against kneeling in our service*, (k) *Against kneeling in our service*, (l) *Against kneeling in our service*, (m) *Against kneeling in our service*, (n) *Against kneeling in our service*, (o) *Against kneeling in our service*, (p) *Against kneeling in our service*, (q) *Against kneeling in our service*, (r) *Against kneeling in our service*, (s) *Against kneeling in our service*, (t) *Against kneeling in our service*, (u) *Against kneeling in our service*, (v) *Against kneeling in our service*, (w) *Against kneeling in our service*, (x) *Against kneeling in our service*, (y) *Against kneeling in our service*, (z) *Against kneeling in our service*.

(a) *Against kneeling in our service*, (b) *Against kneeling in our service*, (c) *Against kneeling in our service*, (d) *Against kneeling in our service*, (e) *Against kneeling in our service*, (f) *Against kneeling in our service*, (g) *Against kneeling in our service*, (h) *Against kneeling in our service*, (i) *Against kneeling in our service*, (j) *Against kneeling in our service*, (k) *Against kneeling in our service*, (l) *Against kneeling in our service*, (m) *Against kneeling in our service*, (n) *Against kneeling in our service*, (o) *Against kneeling in our service*, (p) *Against kneeling in our service*, (q) *Against kneeling in our service*, (r) *Against kneeling in our service*, (s) *Against kneeling in our service*, (t) *Against kneeling in our service*, (u) *Against kneeling in our service*, (v) *Against kneeling in our service*, (w) *Against kneeling in our service*, (x) *Against kneeling in our service*, (y) *Against kneeling in our service*, (z) *Against kneeling in our service*.

For our owne Church I will not talke at this time; because (if (as I said) it be needfull) I will not refuse to present a full Catalogue of our principall members. Onely in generall thus much now. We doe especially first, to the first restorers of true religion in this land, and the whole state in the beginning of the Reigne of the good K. Edm. and Q. Eliza. Secondly, to the learned men in the persecutions of Q. Mary. Thirdly, to all the great propugners of the religion established in this Church. Fourthly, to our most excellent Casuists, and such as haue bene of principall note for cases of conscience. Nay fifthly, to those that haue bene the most noted men of your owne side; some of which neuer made scruple of kneeling at Sacrament at all, others that did, either repented of their former judgement, (as a great many godly & learned men haue done in this Church,) or else stood not vpon vnlawfulness of kneeling absolutely, though they preferred sitting and standing before it. And for all these, if you stand vpon tale, with Gods gracious leaue I can make the same plenteously to appeare. Onely of this last sort I will conclude with Mr. Baines, who to one asking his aduise whether it was lawfull to kneele, answered in this manner, as I would answer to any one that should aske me the same question. *When there is no apparent scandal you may kneele: Latens things which cannot with moral certainty be presumed must not hinder vs.* My reasons, first it is a gesture sanctified of God, to be used in his service. Secondly, it is not unbecomming a pastor, whom our joy must be mingled with reuerent trembling. Thirdly, it is neither an occasion, nor by participation a delivery: kneeling nor exhorting bread nor wine. And our doctrine of the Sacrament liueth to all the world, dark free from suspicion of adoration in it.



Juste apologie ou Defense of
Swearing in the act of refusing
the Lords Supper

B. Thomas Waghorn

